UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 66 KANSAS CITY, MO., FEBRUARY, 1927 No. 2

HOW SHOULD YOU LIKE

to become able to do what you wish to do? Well, you already are able, but you may need to find out where your ability lies and how to use it after finding it.

Your ability is in your mind. Its use is the use you give your mind—the way you think. "If thou canst . . . help us," said the father of a demon possessed child. "If thou canst!" exclaimed the Master. "All things are possible to him that believeth."

Think this over. Believe that the thing is possible, or act as if you believe. Don't argue; act. You will find your ability to do what you wish to do.—*I. O. S.*

REFERENCE USE ONLY
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

NOT BREAD ALONE

Howorth Hewitt

For Jesus Martha served—and
kneaded bread;

But Mary, kneeling—by the
Christ was fed.

NOTES AND COMMENTS

CHARLES FILLMORE

I HAVE liked your teaching in most things but the way in which you explain metaphysically some parts of the Bible has disturbed me very much. There can be but one true interpretation of any word of God. It is a simple, plain word from God to man for his salvation. I may get healing and help from God and do many wonderful works and yet never truly know God to the salvation of my soul. Of course there is, if Jesus' own words are true, an "eternal fire prepared for the devil and his angels" (Matt. 25:30, 41, 46; Mark 9:43 to 48; Luke 16:19-31 and many other places). It cannot be explained away. The one message of the Bible is not to get healing, temporal help, comfort, or power but to make provision to escape the wrath to come, to seek to save men's souls from death, the death that never dies.

So I am dropping Unity till I get light as to my attitude toward its teachings, which are very true and fine in one way but untrue in the important real facts concerning the soul. . . . I pray that He will lead you to see the great *soul* need—the necessity for first repenting, the remission of sins through the blood of Jesus. Without this cleansing, no one can inherit the kingdom of heaven.

The seeker for Truth will miss the mark if he reads the Bible literally. The Bible is a book of parables, allegories, comparisons. Spiritual things cannot be described in a language that is limited to material names. Jesus' lessons were given, and should be accepted, allegorically. In Mark 9:43-48 it is recorded that he said: "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell" (margin, Gehenna). The expression, "where their worm dieth not," is omitted by the best ancient authorities, according to the American Revised Bible.

This statement is plainly allegory. Jesus certainly did not advise the amputation of one's hands to cure sin. Neither did he refer to a place called hell. Ac-

cording to the original Scripture, he used "Gehenna" to illustrate the state of mind into which the sinner is plunged by his sin. Gehenna was the burning refuse heap near Jerusalem. The remorse of sinners may be compared to a fire in the soul. It is corrective and, when the sinner is repentant, purifies both soul and body.

This corrective work of the purifying fire in the soul of the sinner is set forth thus in Ferrar Fenton's translation of the New Testament, Matthew 25:46: "And these He will dismiss into a long correction, but the well-doers to an enduring life."

In the Bible, three different words, either Hebrew or Greek, are translated "hell." "Gehenna" is the only one of these that in any sense means fire. "Gehenna" is the Greek form of the Hebrew *Ge Hinnom* (valley of Hinnom). The valley, lying just outside of the city of Jerusalem, was a dumping ground for the city's sewage and filth, and a fire was kept burning continually to consume the waste. From this we see that "Gehenna" is a fitting illustration of the cleansing fire of Spirit.

In a sermon Archdeacon Farrar said: "There would be the proper teaching about hell if we calmly and deliberately erased from our English Bibles the three words, 'damnation,' 'hell,' and 'everlasting.' I say—unhesitatingly I say, claiming the fullest right to speak with the authority of knowledge—that not one of those words ought to stand any longer in our English Bible, for in our present acceptation of them they are simply mistranslations."

Jesus taught in parables, that is, in symbols. If this were always remembered, and if the guidance of the Spirit of truth were sought in the interpretation of symbols, the great mass of confusing, contradictory interpretations of his words would be cleared away and all people would see alike in the light of spiritual under-

standing. No one claims that the parable of the wheat and the tares or the parable of the sheep and the goats is to be taken literally, yet the whole religious world has insisted that "hell-fire" means a burning lake where men and women shall burn in material fire forever. With such beliefs about God's purpose for his erring children it is no wonder that people have found it hard to believe that he is love. True understanding of the real character of God, of man, and of the universe in which we live, will dispel the darkness of ignorance that has made possible the old concept of hell. God is not an arbitrary man seated on a throne in the skies, but he is the everywhere present substance, life, intelligence, and power of the universe. Our recognizing this and obeying the laws of our being, places us in harmony with the one life-giving energy, the fire of Spirit, which works in us as our own joyous life and purity. By the nature of its own purity, it begins to consume the abominable works of ignorance and error; but to the extent that its laws are disregarded, the mind and the body are put out of harmony with it.

Electricity exactly illustrates this fire; those who understand and conform to the laws lying back of the manifestation of electrical force can use it safely and turn it into blessings of light and heat and locomotion, but if any one disregards its laws he is likely to meet with swift destruction. No doubt when electricity is understood from the spiritual viewpoint instead of the material, it will be found to be a phase of the fire of Spirit which man is all the time using, either to life or to death.

According to the old idea, one feature of hell was that it is a place to be reached after death. The fact is that the fire that consumes is here all the time, and men are already suffering from the burning torments of their errors. Death itself is part of the consuming process. Fire does not always flame; sometimes

it works as a disintegrating element, with no flame apparent to the eye of sense. This is the kind of burning that goes on in the human body wherever error has been sown by thought or word or deed. Anger, jealousy, sex lust—all misuses of vital energy—set the currents of life into inharmonious action; like crossed electrical wires, they start a fire that burns out the nerve centers and consumes the substance of the organism. When men see the effects of this misdirected vital force, they call them diseases and try to remedy them by some outer material means such as drugs and plasters and massage, or by electrical treatments. But the one and only remedy is an inner renewal of the mind and the body by right thinking. The final result of the consuming fire which man has kindled within himself by his ignorance and his willfulness is the separation of his soul from his body, and the disintegration of the latter. We see, therefore, that death is not the beginning of hell, but the result of its consuming fire.

Does Unity believe in capital punishment?

We do not think that this question comes from a Unity student. How any one who claims to be a Christian can believe in capital punishment is beyond our comprehension. Even Moses did not teach capital punishment. One of his commandments is, "Thou shalt not kill."

However the children of Israel fell into the old heathen custom, and revenge was practiced as a reform remedy. "Life for life, eye for eye, tooth for tooth," was considered lawful. But Jesus Christ repudiated this lapse from the Truth. He said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." "This is my commandment, that ye love one another."

When we have clarified our understanding and rise to the altitude of absolute truth, we know that things originate and endure only in mind. Killing the body of a criminal does not destroy his mind; he continues to carry his criminal thoughts wherever he is. Consequently the only remedy for crime is enlightenment, education.

Crime is undoubtedly a disease and should be treated as such in penal institutions. Social reformers the world over are advocating this treatment; revengeful punishment for crime, which is prevalent in some institutions, is fast losing its popularity. When Christians follow Jesus Christ, capital punishment will soon disappear.

I have noticed in recent issues of *Unity* magazine that you have mentioned particularly the subject of involution and evolution. You appear to teach that the 1st chapter of Genesis has reference to an involution of Spirit or the ideal image of God, and that in the 2d chapter of Genesis the formation of man is shown; that out of this spiritual principle man is brought into actual form by Jehovah. You say that the first creation was spiritual and not made manifest until the events described in the 2d chapter, and that Adam and Eve represent the innocent and uneducated powers of the masculine and the feminine in every individual.

The 1st and 2d chapters of Genesis plainly teach a dual creative process. The spiritual creation is described in the first chapter and in the first five verses of the 2d chapter, ending with, "There was not a man to till the ground." This passage clearly explains that the ideal creation had no visible manifestation in the beginning. There were no plants growing nor was there a visible man to till the ground.

Beginning with the 6th verse of the 2d chapter the second creation is described—the formation and the evolution of the spiritual ideas mentioned in the first chapter.

"And Jehovah God formed man of the dust of the

ground, and breathed into his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil."

Here is set forth in symbols the growth of the soul, in the development of ideas into substance and life. It would take a much larger book than the Bible to interpret the Bible, because the Good Book is a condensed symbolic account of creative processes which have required millions of years, and we are evidently only at the very beginning of the evolution of man.

The Bible has not been understood because of the many errors in its translation. There are many misleading words and phrases in the King James version of Genesis. One of them is the idea of time. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters." As translated by Ferrar Fenton this reads: "By periods God created that which produced the Suns; then that which produced the Earth. But the earth was unorganized and empty; and darkness covered its convulsed surface; but the breath of God vibrated over its fluid face."

Another misleading word is "day," which in many instances should be "age." "And the evening and the morning were the sixth day" (King James translation). "Thus the close came, and the dawn came of the sixth age" (Ferrar Fenton).

In the original Hebrew the entire 1st chapter of Genesis expresses the idea of a spiritual creation. As plainly stated, God did not directly create the heavens

or the earth but he created that which produced the heavens and the earth, that is, ideas.

The evolution or clothing of the spiritual ideas created by Elohim was delegated to Jehovah (I AM). Jehovah represents the identification of the universal mind in a producing center of consciousness. Jehovah is also referred to in the Scriptures as the "Word" of God. In the New Testament Jehovah is called the "Messiah" or the "Christ" of God. In truth "Jehovah" is the objective name of the spark of Divine Mind that is implanted in every soul. The Jehovah, God identification, brings into manifestation during the years of eternity the divine plan which the universal mind has imaged. The male and the female created in imagination by Elohim are by Jehovah implanted in elemental substance, quickened with omnipresent life, and given the opportunity to appropriate all knowledge. This quickening is designated as Adam.

When the formed or evolutionary Adamic man reaches a certain period of unfoldment he has free will. Through this freedom of will man can separate himself from the inspiration of Jehovah and form an independent state of consciousness. The 2d and 3d chapters of Genesis tell in symbols how the Adam man of the race exercised this freedom and chose to take experience (serpent) as guide instead of Jehovah inspiration—that is, he listened to the sense consciousness, and thereby went contrary to the creative law designed by Elohim.

This separation is the fall of man; this is the sin which Jesus Christ, who is Jehovah, came to redeem. Had man been true to his inspiration and developed under its revealed "Word" he would not have sinned or fallen short in his evolution; there would have been constantly increasing beauty of soul and of body, with no taint of sin, sickness, and death.

Unity teaches that the evolutionary process or un-

foldment of the image-and-likeness man created by Elohim is going steadily forward. However this unfoldment is retarded and hampered by the necessity for making good the departure of Adam man from the divine inspiration. We are in a dual soul-and-body unfoldment; first, the original progressive movement in the development of Divine Mind; second, the necessity for overcoming the race consciousness, which has been built up by our following our sensations and feelings (serpent, carnal mind) instead of the wisdom of Jehovah.

The Jehovah mind had special advent into the world through Jesus, as helper and savior for the whole race. So when we understand the creative law symbolically set forth in Genesis we can accept the divine plan of redemption through the Christ (I AM) manifest in Jesus.

There should be no contention between the fundamentalists and the evolutionists, in this understanding of the manner in which creation is carried on by Divine Mind. When we understand the spiritual import of the Scriptures, and correctly interpret their symbols, we shall understandingly coöperate with Spirit and help to bring harmony out of the chaos of human affairs. Thus the race's redemption and restoration to divine harmony depends upon the individual work of every member of the race. When a group of people join in the work, they centralize the Jehovah consciousness and make it manifest in the earth. "Where two or three are gathered together in my name, there am I in the midst of them."

Through wisdom is a house builded;
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches.

—*Prov. 24:3, 4.*

THE WAY OF THE SOUL

W. I. HOSCHOUER

IN ALMOST all ages, all lands, and all religions the process of spiritual realization through which man is to be saved and perfected has been known as "The Way." Although described differently in the various faiths, the essential elements—the action of the Spirit of God on the soul of man and man's response thereto, through a progressive spiritual experience leading to oneness with God—are almost identical. Man's humanity is to take on the color and quality of divinity until finally, through regeneration, he will become a new creature entirely.

Christ stated the truth very clearly when he said, "I am the way, and the truth, and the life." He was Being expressing itself in life and calling each individual to a like attainment. Christ offers a place in his eternal kingdom of spirit to all who will qualify by seeking the straight and narrow way of the soul, the spiritual path, leading from self to God.

While this might be called a psychological age, still greater and more significant than any disclosures in the field of psychology are the advances that have been made by metaphysicians in the higher reaches of consciousness known as the spiritual realms. Daring explorers have pushed into the interior of the soul of man in an effort to discover its nature, its origin, and its destiny. Startling finds have been reported—vast gold fields of spirit, amazing diamond deposits of eternal truth, and power sources which are limitless. There are whispers of mystic springs of life, springs of life akin to the fountain of youth that was sought by brave explorers in the world of sense but without avail; of states of existence untouched by corroding time; of flashes of pure knowing outshining the most vivid con-

ceptions of the personal mind. The ordinary life of man, it is said, indicates but faintly the quality of his interior nature, which is a veritable El Dorado of spiritual riches.

Various methods of mining this gold of the spirit have been devised, some dealing mostly with the mind in its various aspects, others dealing with the deeper and more fundamental soul nature in which man is most like God. Through right thinking the power of mind is brought to bear upon any false belief which obstructs one's vision of truth or impairs his health or his efficiency. By correcting these false beliefs, or variations from the principle of being, a new freedom is gained and a firmer hold on the forces essential to success is obtained.

But if in addition to this purely mental readjustment there is an inner movement of soul into a better alignment with God, there appears in experience a certain richness of thought and feeling, a more definite focus and direction of will than was possible under the old mental conditions. For every purpose of the higher life this inner urge toward God, organized for definite advance, seems to be more vital to spiritual growth than any change of thought or purely mental attitude could possibly be. The prophets, seers, and sages of every age have been wise in the technique of this soul movement from self to God. They have known how to substitute God thought for human thought, God love for the ordinary affection expressed in human relations; and in the realm of will forces and moral consciousness they have organized and built up a structure of character, the power and utility of which continue to be man's most precious heritage. Time and change have not modified but merely tempered the soul qualities which made those persons great. Surely such an achievement should merit not only the respect of mankind but also should arouse the earnest desire and ambition of every

one to achieve the high destiny made possible by the lives and the teachings of these shining ones.

One of the wise ones, the Psalmist, discerned the reality of man within the shadow of human personality and expressed his recognition in challenging phrase:

"What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

Standing alone, without their context, these words might be thought to indicate hopelessness, a feeling of littleness, or a suggestion of unworthiness. Had the Psalmist been governed by mortal sense instead of spiritual inspiration the 8th Psalm might have been a lament instead of a pæan of praise. But this singer of sweet songs had traveled far on the way of the soul; he had left the lowlands of mental darkness and was moving along the sky line which marks the frontier of the kingdom of God mind. Sometimes his vision was blurred by human woe, as the sight is blurred by storm clouds lowering at noonday, but always the God breath within him freshened his soul, rekindled the fire of his inspiration, and lifted him above the shadows. It was such an inbreathing that created this question and formulated the answer. Probably he asked the question regarding man while in the mood of self-examination, seeking to know man by solving the riddle of his own soul. From beyond the plane of reason, from a height more exalted than the greatest upreach of mortal thought came the answer. And how natural that it should come! Great questions are lines of light over which shining truths flash to receptive minds. The world is forever in the debt of the skillful and earnest questioners whose insistent knocking has opened a little wider the door of the temple of divine understanding.

"Thou madest him a little lower than the angels;
Thou crownedst him with glory and honor."

That was a brave thing to say in the face of every appearance to the contrary. It was like declaring,

"The light shineth," while all about is shrouded in deep darkness, or like Jesus' remark, "Our friend Lazarus is fallen asleep," when his body lay dissolving in the tomb.

"Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet."

Certainly these two lines are a remarkable testimony to man's greatness, even though he cringes before and surrenders to circumstance like a whipped slave. To judge by appearances, the statement would be false; but that is one thing that those who walk the way of the soul never do: they judge righteous judgment, and their judgments live and enlighten the ages. Why should a creature who is made to have dominion, and to whom dominion has been given, be dominated by nearly everything? Why should a draft of air, an appetite, a mere belief lord it over this God-made ruler of the earth? Why should he, under whose feet God put everything, be so frequently under the heel of the very things that originally were made subject to him? Striking questions? Yes, but these wise ones know the answers. On the high tablelands of spirit they see clearly, like one who climbs to the mountain peak and sees wide ranges before him. With inner vision they see what is and what is to be.

For many centuries one of these travelers of the way of the soul was the spiritual leader of millions of his fellow men. He had come up from obscurity, had even killed a man before he had emerged from the chrysalis of sense. He had tended sheep on the plains of Midian, in the meantime shepherding his thoughts and leading them beside the still waters of the Spirit within him. By keeping his inner eye single to God he was illumined, and one day he saw a strange sight: A bush was transformed by a peculiar burning which did not consume it. He watched and wondered. Then

a voice said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He understood and obeyed, as have all who have walked the way of the soul. With sincere purpose and illumined understanding he read the deep meaning of life and formed a code which in its spiritual nature is as universal and as enduring as truth itself. Moses scaled the heights of spiritual knowing and brought down the wisdom of God to gladden the lives of men. His axioms of truth may be elaborated by accumulative experience, but they will never be outlived. Their moral salt is as essential to the existence of society as the lifeblood is to the health of the physical body. The chief contribution of Moses to the religious consciousness was: God is tremendously concerned about the everyday life of man, entering into it intimately and directing it to high and noble ends.

If one wished to chart the way of the soul by the light of the lives of the great men of God, Isaiah, the farseeing prophet of Israel, might well be included in the list. What penetrating and expansive knowing flowered and fruited in his clear mind! The stream of his inspiration was the "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb;" he caught it as it tumbled from the heights, and transformed it into beautiful imagery and stately prophecy which have been the inspiration of ages past and which will be the illumination of generations yet to be. Then, there is Elijah, the hero of Mount Carmel, a stern herald of the eternal Light, in the gloom of a decadent day. And there is Solomon, the proverb maker, a ruler chosen of God for a chosen people, a rare mixture of humility and grandeur, Solomon to whom, after he chose the gift of understanding, many other things were added. These are but a few of the long line of prophets, priests, and kings who bore the mark of God in their foreheads and who

stand like an unscalable mountain range athwart human history. But "time will fail me if I tell of" that vast company who have walked the way of the soul and have left paths bright and smooth for the feet of those whose hearts yearn for the bliss of Eden at the end of the way. Not only the great of earth, but millions of the obscure, the humble men and women whose coming and going was known only to a few, have traveled the way also. With loving heart and helpful hand they have made it easier for others to have faith and courage and patience until the Sun of righteousness could fill their hearts with the light of saving truth. Day by day the company grows by the addition of those who hear and answer the call of Spirit within them.

But while these, both great and small, walked the way of the soul, they could not say, as Jesus Christ said, "I am the way." God's self-expression in individual form reached completion in the simple and earnest teacher who was the truth he taught. The spiritual flavor of his thought charms the soul, edifies the mind, and fills the body with the perennial freshness of immortal life. To contact him is to be awakened to the full glory of being. He recognized the law and the prophets and he rose above them by fulfilling them. By so doing he set an example for all to follow. Law works good for man when fulfilled by man, thus becoming both the guarantee and the power of his freedom. Jesus practiced the spiritual life and earned the reward of a master craftsman. The inspiration of David, the morality of Moses, the prophecy of Isaiah, and the wisdom of Solomon reappeared and were raised to their highest power in Jesus. When Moses and Elias talked with Him on the mount of transfiguration, they were but testifying to the fulfillment of their own hopes in him. He was the embodiment of the truth which they had spoken in syllables and lived in fragments. What

they had yearned for and struggled toward he attained, and then he lovingly shared the glory of his attainment with them. In becoming the Way, Jesus Christ justified all the spiritual torchbearers of the dawn and added their light to his own effulgence. Today they stand together pouring out their wisdom, love, and power upon the earth for the redemption of man.

Such is the companionship of the captains of man's salvation. They struggle together, achieve together, and rejoice together. But their high example would be useless if we common folk could not enter into their labors and rejoice with them. Through Jesus Christ we do come into the spiritual consciousness, the way of the soul for us, the way trodden by every spiritual pilgrim since time began. While the way is narrow and but few find it, every step is charted, and a guide is provided, that none need go astray. We have but to believe, accept, and obey, and we become companions of the exalted ones who have entered the kingdom of God and left the door ajar for us.

TO GAIN THE REALM OF SPIRIT

Nowhere in the teaching of Jesus are we told that we must die and leave the flesh in order to receive our inheritance of the kingdom.

We need not leave the body to gain the realm of the spirit, but we must become mentally and spiritually quickened in order that our minds may become sensitive to spiritual harmonies. Then we will cease to think of our bodies as "flesh and blood," and realize that they are spiritual organisms, reflecting the perfect consciousness of the Christ.—*Scientific Christian Training.*

The varied departments of our magazine, *Christian Business*, are designed to be helpful to persons engaged in every aspect of commercial life.

DIVINE GUIDANCE

HORATIO W. DRESSER

THE CENTRAL interest in guidance as divine, for those who approach the question in the light of practical Christianity, is likely to be the teaching that whatever we need is provided for. Other interests may have directed our attention to the subject; for example, impressions or leadings which have come to us spontaneously, intimations concerning victory or warnings in regard to danger. But eventually we wish to know how our several leadings belong together as a whole. The teaching of the Gospels is that we are cared for as are the sparrows, not one of which falls without the Father's knowing it.

This providence means that an all-encompassing plan connects the needs and the events of life so that every opportunity is provided for, every contingency foreseen. Indeed, this watchful care must exceed the attention bestowed upon the sparrows, for with us life is far more complex, the occurrences are more swift, the liabilities are greater. The plan for each would need to coincide with foresight for all, since our lives are an intermingling and we all in a measure move forward together, with an infinite number of departures and meetings, classed as "coincidences" by those who judge superficially. In short, we work with one another toward various ends; and the Christian teaching is that all things work together for good among those who love God.

Such provision implies purpose, or creative activity directed toward an ideal end in which are to converge any number of contributory activities. This means, in other words, system, order, the divine order of the universe. It involves, further, the idea that external or natural things and events are secondary to spiritual, that

temporal things are for the sake of things eternal. What we mean then by a "plan" is prearrangement by means of the system as a whole. A plan for each individual would in turn include the arrangement of means to ends in his life so that his deeds, for the sake of divine purposes, shall accord with the works wrought by others. That such a plan may be successful, there must be a direct point of contact between God and man. This means guidance for the individual, and the individual is to receive this by awaiting in silence and responsiveness that which the Father ("who seeth in secret") has provided.

Some people find difficulty in trying to think the matter out. How can a divine purpose, they ask, proceed from the eternal world, where there is no time, into the natural world, where all events are temporal? Is it really true that, as if by spiritual clockwork, we meet people at the appointed hour? If today I believe that I am divinely led to do what I am doing in fulfillment of my life's plan, how shall I reconcile this faith in God's guidance so that prompting and response shall be thinkable as simultaneous, and also in accord with thousands of other guidances bestowed on as many other men coöperating with me toward an end greater than we all foresee?

Not all believers in inner guidance hold to this theory. Not sure to what extent there may be a distinct "plan" for each, they distinguish between a purpose and a plan. The purpose, or work which the individual should do, is indeed eternal. But the plan is mostly our own carrying out of what we are inwardly prompted to do. One must indeed seek first and last the kingdom of God and its righteousness. To this "all things" are to be added. But the secondary matters may be essentially spiritual, those needs which pertain most directly to the development of the soul, one's work in the world. Temporal details might then

come as results when one follows inner guidance. These might be discerned by intuitive impression, stage by stage along life's way. Included in these matters would be opportunities for work, people to aid, coworkers, compensation.

There is much to be said for this view. Adjustment to the world is on the whole a human affair. To accomplish we must make the venture. Faith in general is required, and faith in particular. We must make our way amidst countless details, as we thread our way through the mazes and confusions of traffic. Each one must keep his head, especially each pedestrian. Something more than alertness is required. Even reasoning is not enough. Surely feeling or emotion often fails. We need impressions, leadings, guidances. These are at hand, as instincts are at hand in animals. But unlike animals we must recognize and respond. God does not compel us to accept guidance. Indeed, we seem remarkably free to wander, like a stranger in a forest who thinks that he knows the wood better than a native who is acquainted with every path. When we have tried all sorts of ways, during the weeks, months, or even years of experimenting, there awaits us a leading which, through our being obedient *at every turn*, will lead us back to the Father's house. It does not follow however that every turn was laid down in the book of life, as if the details were unfolded by mechanical sequence. What is laid down is what is essential. We do many things that are trivial, or non-essential.

We may illustrate by a man's life purpose. This he may see clearly while he is still very young. Granted acceptance or response, implying, let us say, dedication to a great ideal, the man in question makes a beginning. Some opportunities seem to come like miraculous gifts out of a clear sky. But some do not. At times he seems to be left to work out nearly everything by him-

self. At times he may be like one lost in a fog. For faith must have its "perfect work." So one plan after another may sometimes be tried. The great resource is that when human devices fail, divine leadings are available—if sought, if followed when found. Many details, even many plans may be incidental. There may often be several roads to the same end. What is important is that we shall gain a certain point.

One may illustrate by a relatively simple experience. Once when I arrived in a distant city, where I hoped to call on a friend, who had been notified of my expected visit, so far as the day in general was concerned, I went to the telephone booth to consider whether or not to call up this friend. Pausing for impressions, I met only a blank, and decided not to put in the call. Going about the city for an hour, I later followed an impression to board a car and go to my friend's house unannounced. Arriving at his apartment at 1:33 o'clock, I found a note, stating that my friend had been called away and would not return until 2 p. m. At 1:34 came this friend, almost half an hour before he expected to return. We explained this so-called coincidence on the ground that interiorly we were in close affinity; we had been drawn together. But it did not follow that we realized a divine plan save as our own temporal adaptation to conditions was concerned. To hold in mind what we take to be divine guidance, while awaiting the right time, might be to delay a plan for a year. Again, one might be led to an almost immediate fulfillment.

A Quaker friend of mine, a "recognized minister," who often speaks on "First day" morning, tells me that he usually arises on Sunday morning with a thought for the meeting; or at any rate a leading thought, which he believes is from the Spirit, comes during his ride of five miles to the country meetinghouse. But when, on First day, no such thought comes, he infers

that he is not to be the one to lead that day, and forthwith some other recognized leader voices the thought. It suffices if some one in the group receives the thought.

So too in sending out one's thought in the direction of a projected journey in foreign lands, such as participation in a peaceful mission in war time, one may have a favoring impression concerning the work to be done as a whole. The inference that the plan accords with divine guidance may then be justified. But it will be incumbent on the person in question to adjust his journey stage by stage to events as he comes to them. Thus in an incidental way one may have a deterring impression many months later, during the long journey in question. This impression may relate to conditions that are very near at hand, such as the possibility that a combatant has taken and destroyed a railway on which one proposes to journey—a possibility actually verified as a fact, in support of a negative or deterring impression. One may be forewarned not to go to a certain city, which is under bombardment, at a certain time. But all this—I am here drawing upon actual experiences—may be incidental to temporal adjustments at large. What is imperative is that one shall realize what one believes to be divine guidance.

Does inner guidance coincide with needs or plans for obtaining certain sums of money? Some say so, and they have interesting experiences in praying for a definite sum, which is presently forthcoming. But much may depend on one's being interiorly in touch with friends, who, in turn, are prompted (as they say) to make gifts when the money is needed. If I believe that my work is spiritual, is in line with the divine purpose, then I may reasonably argue that "the laborer is worthy of his hire." Accordingly I may wait or listen for leadings in this direction, as in any other.

Thus, when in need of a certain sum of money to carry on work which I have been led to do, I may

wait awhile to see if the money comes as a result of this leading. Or, again, I may be led to seek it as essential to the realization of my purpose, as many spiritual workers have done when they have prayed for the needed sum or have made known their needs to people who might be prompted to give money. The test of faith, that is, of guidance, lies in maintaining an attitude harmonious with the first leading, even if the way does not open until the eleventh hour. If we respond affirmatively to the initial guidance, we may expect a sequence of leadings in line with it. To close the door to the first prompting might be to lose a long series of opportunities.

When, for instance, I am asked to adopt a plan of work with a number of associates, if my inmost response is favorable, so that I take the opportunity to be essentially spiritual, then I may expect other leadings in accord with the first one. It is not a question for the moment of whether the money and other resources are in sight or not, but of whether the leading is of Spirit. I may even be led to start off on a journey involving much expense without knowing how the venture is to work out. But the clearer my vision, the stronger my faith, the more likelihood that the secondary matters will clear up one by one, when I clearly see what comes first in order of importance or value. Granted that my own surest leading is an instance of divine guidance, and that I am drawn to certain associates, I may reasonably expect that the leadings which come to my coworkers will correspond with the leadings which come to me. Many of us who believe in such guidance have had many evidences that this is true. Hence we put leadings relating to work to be done and to the people with whom we should work above those promptings which relate more especially to the various resources to be drawn on.

What concerns us then is what will follow if we adopt the leading. Hence those of us who believe in inner guidance have taken up the habit of pausing to await impressions; we hold projects in mind tentatively. At times we wait for a conviction. Again, we start out experimentally, noting developments. If the indications are favorable, we have that much evidence; if they are unfavorable, we may again await our leadings. Sometimes this may mean a long period of waiting, while we are doing what is much less important. We do not always see the drift of events and leadings. The meaning of a series of experiences may dawn on us very late.

It is permissible of course to infer that even the temporal or worldly details are laid down in the plan. But it is important to stop short of fatalism. If we leave no room for human shortcomings and lessons learned from experience, we have little ground for making life seem reasonable. Life as we actually know it is rich in alternatives as well as in opportunities. Our theory of guidance must be large enough to compass all the facts. What are called "coincidences" are not frequent. Most of the time we move along as best we may with what is at hand.

Meanwhile, out of all these experiences emerges a great deal. It is possible that the inner life shall become so responsive that what we choose and carry out externally will flow harmoniously from what we are prompted to do inwardly. Thus as every word of a poem that is perfect in form harmonizes with the spirit of the poem, so each temporal detail of our life purpose will accord with the spirit of divine guidance. This is the end or ideal to be kept in view. Naturally then the more we give ourselves to divine guidance the fewer plans of our own we shall make. Eventually we shall have no plans, but faithful following of all our leadings.

THE MYSTERY OF DREAMS

FRANCES W. FOULKS

ANYTHING that we do not understand is to us a mystery. Many things of the natural life seem mysterious to the little child, but as he grows to maturity these mysteries will come to be everyday occurrences and will seem quite natural. To many persons, grown in body and educated in mind, much pertaining to the spiritual life is as mysterious as anything could be to a child.

When we have grown spiritually, when we have made union with the universal Mind, in which is all knowledge, things spiritual will be no more a mystery to us than reading a book is to a child who has mastered the science of words.

Paul explains this spiritual growth very plainly: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully."

That dreams have a hidden spiritual meaning which should be sought, is an absurdity to the majority of the race. Only those who are seeking to use every avenue which opens to them from the Spirit of truth, give dreams much consideration. The interpretation of dreams is almost a forgotten art, almost an obsolete practice. Centuries ago dreams and their meaning were given a great deal of prominence by all peoples. It was recognized that dreams held messages of such importance that their meaning ought to be revealed.

Jehovah God especially forbade his people to go for help to diviners, magicians, or those practicing

augury (fortune telling). The Chronicles of that time say: "So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire *thereby*, and inquired not of Jehovah." The priests and the prophets were priests and prophets because they lived close to God. Through these men Jehovah God spoke to his people when they needed instruction, and to them were the people commanded to go for the interpretation of their dreams, or for guidance of any kind. One can readily see the wisdom of this: It would be better that no importance be given dreams than that they be wrongly interpreted. All divinations by persons not in touch with the omniscient mind of God are guesswork. All interpretation that any one gives without seeking revelation from the Source of all wisdom is dangerous. To one who is impressed enough by a dream to seek its meaning, the interpretation is vital, for it is accepted as real and dwells in the mind as a fact, as a prediction. By constantly seeing it and perhaps working to fulfill it, one empowers the dream to create itself in the visible.

There are three classes of dreams. Physical suffering, mental unrest, and imprudent eating are liable to cause dreams that are so distorted and so horrifying that both body and mind are shaken back to consciousness, and may suffer for some time from the effects of the shock. One should consider such dreams only to find the cause and to see that they disturb one no more. Dreams of another kind come from subconscious wanderings, vague, fragmentary; the dreamer remembers little of them on awaking. This is the most usual kind of dream. If one gives his subconscious mind a peaceful thought on retiring, it will seek to work among pleasant things during the sleeping hours and the dreams will be such that they will rest the body and the mind.

There are other dreams, the important dreams, that come to us as direct messages from the mind of God. Sometimes these dreams serve to give us some guidance that we are seeking; sometimes they lay before us the state of consciousness in which we are functioning, a fact to which we may need to be awakened; sometimes they are prophecies of events that may come to pass unless we take right hold of the miracle-working power of Jehovah God and nullify them. These dreams are usually remembered perfectly, or they come back to one, detail by detail, until every part stands out clearly in one's mind. These dreams are in many instances clothed in symbols, or hidden in allegory, and when one wakens from them, he should seek at once to make union with Omniscience and receive the message which it has sought to convey to him through his dream. The more spiritual one becomes the closer he is to the mind of God, and the more quickly and clearly his superconscious mind will carry the meaning to his conscious mind.

Some dreams carry plain instruction. Such were the dreams of Joseph when he was warned to take the Babe into Egypt, and again when he was instructed to return to the land of Israel. The warning of God was given the Wise Men in a dream, that they should not return to Herod and give him the information that he desired concerning the Christ child. The dreams of the boy Joseph, that the sheaves of his brothers bowed down to his sheaf, and that the sun, moon, and eleven stars made obeisance to him were dreams of prophecy, clothed in allegory. Joseph's brothers tried to prevent the happenings foretold by these dreams by selling him into bondage, but their wrong interpretation only helped to bring upon them that which they feared. Through the years that followed, even during two years of imprisonment, Joseph kept in his mind the promise given him by his God in the night watches; and in Potiphar's

house he was made overseer, the keeper of the prison committed to his hands all the prisoners, Pharaoh made him ruler of all Egypt, "and that which he did, Jehovah made it to prosper."

The dreams that Joseph interpreted for Pharaoh —of the seven lean kine eating up the seven fat kine, and of the seven thin ears eating up the seven good ears—were allegoric and they carried a prophecy which, rightly interpreted and rightly acted upon, saved millions of people from starvation.

The second dream of king Nebuchadnezzar which Daniel so bravely interpreted, carried a warning and a prophecy clothed in allegory. Although Daniel pleaded with the king to heed it, to break away from sins and iniquities, Nebuchadnezzar heeded not and the dream was fulfilled in its entirety.

Jacob's dream of the ladder set up between heaven and earth, with the angels of God ascending and descending, was a symbolical dream showing God's closeness to him, even in his journeyings. "Surely Jehovah is in this place; and I knew it not," was the consciousness that came to Jacob from this dream and dwelt with him thereafter. This dream portrays a state of consciousness which can be eternally ours if we turn always to the superconscious mind, the Godlike mind in us which is always in touch with the Divine and through which our thoughts flow Godward and God's thoughts flow toward us.

When we enter the realm of sleep at peace with God and man, we can make of it a place in which our Father gives us loving instruction. We can accept this instruction, invite it, obey it, and grow spiritually from it. Elihu explained this to Job in these words:

> In a dream, in a vision of the night,
> When deep sleep falleth upon men,
> In slumberings upon the bed;
> Then he openeth the ears of men,
> And sealeth their instruction,

That he may withdraw man *from his* purpose,
And hide pride from man;
He keepeth back his soul from the pit,
And his life from perishing by the sword.

Over and over it has been proved to me that dreams have a vital purpose in spiritual growth. Over and over have dreams been given to me to show me my spiritual status. Some dreams have been very intimate, regarding a need for some inner cleansing, or calling attention to some outer fault which I had not detected in myself. Some dreams have given warnings; some, instructions; some, guidance. All have been a very blessed means of growth and have established a deeper trust in the Holy One of Israel who says: "I am Jehovah thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go." I may help others in the interpretation of their dreams by relating a few dreams that have come to me, with their interpretations.

Years ago when I—a physical wreck it seemed—had first stepped over into the borderland of Truth, there came to me a night vision of pictured instruction. In my dream I was standing in the back of a high powered, topless automobile. At the wheel was a driver who knew where to take me, when to stop. I was being carried swiftly from place to place, warning the people to flee from some danger, to accept some safety. On wakening I realized that this dream had some inner meaning, and I asked Divine Mind to reveal the meaning to me. The sense man kept suggesting that I had some outer mission to save the world, but the inner man kept reminding me: "Repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem [self]." Then I began to see that the message had to do with me, that my body was darkened with disease and in great danger therefrom; that I was to take the Christ

as my guide and to go into every recess of my mind, into every cell and organ and center of my body and speak words of cleansing and renewal, until the whole should be redeemed. Some years later this dream brought to me a new meaning, for the Christ which I took with me in my own cleansing said: "Go ye into all the world, and preach the gospel to the whole creation . . . these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

During the "flu" epidemic I had a dream that revealed to me that the cause of that disease was fear, and that if I held my vision high I should not be touched by it. It was a hard thing to do, in the great city in which I lived, for warnings were posted in cars and in trains, on street corners; the newspapers were full of the subject; it was talked everywhere. Fear could actually be felt wherever one went, and fear is more contagious than disease. Always when we are seeking to keep the high watch, to recognize the good only, the Invisible Helper is with us to meet every need.

The maid in the kitchen kept sneezing and sneezing, and over and over, with a new meaning came this text:

> A thousand shall fall at thy side,
> And ten thousand at thy right hand;
> *But* it shall not come nigh thee.

It was rather ludicrous—the way I felt those germs falling helpless around me. Then again fear sought entrance through conditions in the neighborhood. Seeking to enter into greater faith, into a larger trust in my Father's love and protection, I fell asleep. Then came the dream that sustained me through many error appearances. I dreamed that I was in a great open place,

a little apart, watching what was going on before me. Thousands of people were in sight. Into their midst rushed three immense wild horses, tearing in one direction and then in another. The people ran madly; they fell and were trampled under the feet of the horses. Fear and terror marked the countenances of all, as far as I could see. As I stood apart watching this, suddenly I became afraid, and immediately those horses started in my direction. Looking about me to see if I could not get out of their way, I took my eyes from them, and saw beside me a beautiful little child, calm, unafraid. I lifted this child in my arms, and as I did so I felt peace and calmness and strength steal over me. Looking again toward the horses I felt no fear, although they were almost upon me. Holding the child close, I simply motioned them to be gone, and they turned and fled. On waking and reviewing the dream I saw its meaning: No matter what the appearance, no matter what others feared, if I would keep the realization of the indwelling Christ (the child in my arms), this epidemic which fear had loosed on humanity (represented by the wild horses tearing among the people) could not come near me. Afterward, whenever fear presented itself to me, through signs in cars, on streets, in newspapers, my eyes were turned away by the feeling of this little child stirring in my arms; whenever I heard fears expressed, the Christ within me closed my ears with a denial of the reality of the fear. Neither I nor any of the household of which I was a member had "flu."

At another time, when an appearance of error had held me in bondage until I seemed discouraged, this dream was given me: I went into a store and, picking up a little box of cakes, concealed it under my wrap and left the store. As I walked I felt that I was being followed by some one who had seen me take the box; the faster I walked the faster walked the one who was

following me. He drew closer, as I, all out of breath, paused on a bridge over a stream. Quickly I dropped the box into the water below; then facing him, I said: "I have nothing that belongs to you, so begone." He turned and left me. I realized, on awaking, that the inharmonious bodily condition which had been with me for some time was something that I had taken, something that did not belong to me as a child of God; I realized that I was hugging it close and that death was stalking close to me. I was bidden to drop the fear of it into the cleansing waters of Spirit by making such a strong and positive denial that it should be utterly erased from my mind and my body. This dream showed me the danger that I was in and it gave me courage and faith to become so positive in my denials and my affirmations that quickly the error appearance was wiped out.

Another dream served to show me my material status. In my dream some one told me that a man who was at the head of a business where I was employed wanted to see me, but I did not heed the message. Then I stepped into a beautiful room, large and bright, which seemed to belong to my business. A woman came to me and begged me to go home with her for luncheon. I consented, leaving my work. After a most wonderful lunch in her home, she presented me an itemized bill. The total was considerable, and I paid her, under protest. From there I started back to my business, but was led into a much smaller room, cluttered up and unattractive, and was shown that this was now my place of business. When I awakened I realized the significance of the dream, both materially and spiritually. I knew that somehow I was not giving my attention to my business or my spiritual life, that some outer attractions were gaining my attention, and that unless I found them and put

them out of my life I should materially lose money, and spiritually I should cease to grow.

Dreams are given to us by the One who sees all things, both inner and outer, sees everything in its right relation and gives to us all that we will use of this knowledge. To be given more we must make the best use we can of all that comes to us.

Reveal Thyself and thy will to me, O thou self-revealing One, at thine own time, in thine own way. Let me recognize thy knock at my door, whenever it may come. Let me get thy message clearly, and let me be swift to carry it out, through my realization of my perfect Christ union with thee.

ON ONE'S OWN FEET

GARDNER HUNTING

He who knows the Truth stands on his own feet upon it, no matter what others do. When a beginner in the study of Truth meets older Truth students, he is sometimes upset by finding that their ideas differ in some respects from his, sometimes by detection of what he thinks is insincerity, sometimes by apparent failures on the part of older students to demonstrate in ways he thinks they should be able to demonstrate if they believe what he is being taught to believe.

But what have these things to do with him? His attitude must be his own; he will make no progress by adjusting his ideas to the standards of others. His experiences must be his own; he will make no demonstrations while he is patterning his actions by those of others. He must realize that his relationship to God is his own exclusively, unique, and will never be anything less.

Try to think: Personalities cannot offend me; apparent insincerity in others cannot shake me; failure of others in anything cannot limit me. "None of these things move me." All that the Father has is mine.

PEACE

MARIE FISCHER

PEACE is one of God's greatest gifts to us. If we can achieve peace we can surely attain all things.

The quiet, poised person knows what he wants, and gets it without fretting. He is the person whom we can trust; he is the one whom we can ask for help; he is the one upon whose advice we can depend. There is something honest and aboveboard about him and he radiates peace.

God is peace. We could never think of God as being disturbed or distressed in any way. He is peace, and we, his children, have a right to peace. Peace is ours if we claim it and try to live it.

Peace would seem to be one of our first needs, because so much good follows it. Of course love and understanding must go ahead and make the way smooth and plain. If we love our fellow men and try to understand them, we shall not be critical of the things that they say and do; they will not irritate or disturb us in any way.

The following statement is very helpful: "*Great peace have they which love thy law: and nothing shall offend (disturb) them*" (A. V.). When we attain the consciousness in which we cannot be disturbed by anything or anybody, we are beginning to realize what peace means. But true peace, God's peace, is more than that. It is not only a quiet endurance of what we cannot help, but it is also a great joy, a loving-kindness, which does not even take notice of disturbing things. When we have true peace, disturbing things do not exist for us; we are too pure to behold iniquity. Iniquity simply means that which does not belong to God, that which is not true.

Love is one of the laws of God, and if we obey

this law we shall surely find peace. Love is selfless, broad, deep, all-encompassing. It seeks nothing for itself; it understands; it forgives. It knows that all created things have an equal right to happiness; it is therefore gentle and kind and lovely, unassuming and helpful. God's love surely leads to peace, to all good.

We need not look for peace among the nations of the world until we begin to work it out in ourselves. We must begin right where we are, you in your small corner and I in mine.

By declaring the forgiving love of Jesus Christ to be active in our hearts and our lives, we shall learn by degrees to overlook the things which trouble us. And after a while we shall not see them at all; they will have disappeared, and we shall wonder how we could ever have been disturbed by them.

We should not expect others to do all the helpful things. You and I should do our part as well. It is not hard to smile and to be pleasant. When any one has done something good, let us not be afraid to show our appreciation. When we pay any one for some purchase we have made, let us do it in a kind way, as if it were a joy to give him payment for value received. We are the children of a King and we should spend our money royally, gladly, lovingly, blessing the money and those to whom we pay it. Doing that is fulfilling one of the laws of love; and peace and joy follow after it.

"Great peace have they which love thy law." Let us notice that this promise is to him who loves the law. It is not to the one who does things just because he thinks he must do them. If we would have results we must be interested in and love what we are doing. If we put all our zeal, all our energy into what we are doing, then our enthusiasm will carry all before it.

A handful of earnest students could make a heaven of the earth in a short time. First, neighborhoods would

be changed, then as they all sent out peace and love, the whole world would be changed. Instead of being filled with envy and hatred man would be willing to help his brother man. Every one would be prosperous. There would be no need for quarreling or fighting or making war. Even the elements would change; when man was at peace they would be at peace also, and there would be no storms or earthquakes or droughts or floods. God's peace would reign supreme.

Now we are the children of God, and all power is given to us. Let us rise in our strength and majesty as sons of God and declare and live peace and love to all mankind, to all created things. Let us remember that our words are spirit and they are truth and they shall bring forth the good which we desire.

ARE WE GIVING OUR BEST

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it, as he always did. He was thinking more about the content of his message, and its effect upon the hearts of men, than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said:

"By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody. "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ; how is it with you?"

Such as I have I give! That is the attitude which counts.—*Charles Brown; Such as I Have.*

Have you read "The Vicarion"—Unity's new novel?

THE PURPOSE OF UNITY

NITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 168.

THE HOME

EDUCATION FOR GROWTH

HARRIET AYER SEYMOUR

WHEN Mary Baker Eddy was inspired to begin publishing a newspaper for Christian Scientists, a paper free from reports of scandal and disaster, she was responding to a really great need.

There is at present an equally great need for schools especially planned to give children an optimistic, constructive atmosphere in which to grow and to learn. If any one should doubt the truth of this conclusion, let him make a tour of the schools in his city or town, staying long enough to become really acquainted with what is going on. Is the atmosphere cheerful, or is some child being scolded? Does the teacher look healthy and happy and satisfied? Listen—she is reprimanding a tiny child for exposing herself to a little breeze, "Mary, I *told* you that you would catch your death of cold if you didn't get away from that window;" or perhaps she is saying, "Johnny, you've played too hard—you look *all worn out;*" or "Sam, you are *stupid*—every one else in the class is able to get the answer."

At home the child may be assured that he is the child of God, that an ever present Power protects and helps him. He repeats The Prayer of Faith—and really believes it. He is taken to a Sunday school where the songs that he sings and the stories that he hears all insist upon the fact that he is one with the one Power, and that to be free, happy, generous, healthy, and able to accomplish things easily is his birthright.

What confusion and distress must there then be

when the opposite viewpoint is given to him. The teacher is not to be blamed; she simply has not been trained to think correctly. Owing to lack of such training she tires easily and fails to express health, happiness, and success.

There is a great need for school teachers to be trained in constructive thinking and for those who are already trained to open schools based on the principle of correct thinking. There are, to be sure, a number of experimental schools of this type, but compared to the need they are few and far between.

The Unity School of Music—based on the principle that "the kingdom of God is within" and that by use of methods based on this principle the music latent in every child can be brought out—is a step in the direction of general education along the line of constructive thinking. Children respond joyously and enthusiastically to the expectation of the teacher; they *can* express themselves in terms of music.

Every subject will eventually be taught in accordance with this principle of learning "from within out." In music, *listening* is the basic requirement, but before listening must come a moment of silence. Thus, giving attention to the still, small voice becomes a habit.

By this process the simplest elements of music very often transform both children and adults from timid, worried, depressed and unhappy creatures, into fearless and happy ones; the harmony *within them* is awakened.

Harmony is a natural inheritance of man, but he has lost it and must find it again within himself. Music is a subject particularly suited to aid one in finding the connection between the inner and the outer. "Music," says Whitman, "is that which awakens in us when reminded by the instrument." Our silent listening to specific ideas, such as rhythm, melody, and harmony, awakens music in us.

But not simply for the sake of awakening music

and expressing it do we train children to be still and to listen. The main object is to establish the habit and so teach the children to handle life's problems successfully. The moment of silence relaxes mind and body. The result is not only the hearing of tone or tones, or tunes, but the establishing of the habit of letting go and listening, which enables the child to "be still, and know," and to find guidance from within. This principle should be taught to the children of the future as the first fundamental of their education.

Think what a generation of constructively taught children could do for the world! How happy, healthy, and successful they would be. Jesus Christ urged us to become as little children. Present day education pours in knowledge but does not always foster growth. Edmond Holmes, in his wonderful book on education, "What is and What Might be," contends that the real object of education is to foster growth. We might know everything in the encyclopedia and yet be unhealthy, unhappy, unattractive, and uncompanionable.

One school in New Jersey has attempted earnestly to work out the principle of which we speak. The directors of this school believe that the inner self of the child is the right guide, so they do not enforce any set schedule for lessons. There are no "teachers" in the old sense, but each group has a leader, or guide, who helps the children when they need information or advice. A meeting place (very simple), materials (including boards for building purposes, art materials, and so forth), and the friendly guide supply the environment. There is a "book man," to whom they go for knowledge from books. The purpose of the school is to foster growth of character. And is that not the real meaning of growth? Two of the pupils of this school have recently come under the writer's observation. Their freedom from insincerity and fear, their

unusual concentration in their work, and their desire to help others, are conspicuous.

The following instance illustrates the attitude of the children of this school. The parents are mostly from the "laboring class." The school fee is small, and goes for food, fuel, and so forth. Upon getting word from the father of one of the small boys that he was out of work and could not afford to keep his child in the beloved school, the leaders decided to test the children. A meeting of all the children was called—not, of course, including the subject of the problem. The case was put before them. The instant reaction was reflected in the question, "How can we save money, so that we can keep him with us?" In this school the children do virtually all the work themselves and so they have no service budget. It became a question of what item or items of food they could omit from their menu —without injury to health. Some one suggested that they do without butter, but the adviser thought that suggestion was not wise, as the children needed the nourishment. Finally it was decided that cake was unnecessary—and so the pupils agreed to give up cake and keep the boy! Cake was given up without a murmur, and none was eaten until the boy's father found a new job.

"Sow a character and you reap a destiny," says Charles Reade.

A good plan is to begin every school study period with the repetition of true words, as is done at every Unity meeting. By the pupils' memorizing and repeating words for the improvement or attainment of health, joy, courage, peace, and success, growth in its true sense easily could be accelerated tremendously.

The writer was much impressed, when attending the Unity Conference in Kansas City, with the frequent silences and drills in right thinking. Such practice is what we all need. Eventually a drill of this sort will

be given to children in day schools, as well as in Sunday schools. The children will learn to employ positive, powerful affirmations, which will lighten every task and insure real success in life.

Books that advance ideas for improving the schools are already being written. Three of the best are, "Schools of Tomorrow," by John Dewey; "What is It to be Educated," and "Education and the Larger Life," by Henderson. But we need schools where actual drill in right methods is given to the children as a working basis, from the very start.

The ability to relax and to listen deliberately, plus the repetition and application of powerful, positive suggestion, would create a race able to cope intelligently and successfully with the everyday problems of life.

The children are ready. Let us begin.

THE ONLY MODEL

I began not only to read, but to study the Bible as the one, the only standard of truth, and the only model of pure religion. Hence I saw, in a clearer and clearer light, the indispensable necessity of having "the mind which was in Christ," and of "walking as Christ also walked;" even of having, not some part only, but all the mind which was in him; and of walking as he walked, not only in many or in most respects, but in all things. And this was the light, wherein at this time I generally considered religion, as a uniform following of Christ—an entire inward and outward conformity to our Master. Nor was I afraid of anything more than of bending this rule to the experience of myself or of other men; of allowing myself in any the least disconformity to our grand Exemplar.—*John Wesley; Christian Perfection.*

I haven't the illusion that I can do wonders—but love can do wonders.—*Queen Marie of Roumania.*

THE HAPPY HOME COMPANY

E. K.

Part II

UR COMPANY has been reorganized and is now under new management. It is still the Happy Home company but we have taken God as a partner and director. I will explain to you all about how it happened.

One day my mother and I noticed that Daddy wasn't wearing his wide smile when he came up the walk toward home. Of course he put it on quick when he saw us but the smile didn't fit very well that evening and kept slipping off.

After dinner my mother got to talking about all the nice times and good things that we partners had shared and she said that if anything ever came along that wasn't nice and good we would all expect to share that, too. I looked very seriously at Daddy and said, "Yes, indeed, 'hurty' things must always be brought out into God's sunshine." Daddy said that we had done our part so well and made our company such a success that he felt that it wasn't fair to burden us with the failures of another company, but that since we were all partners he supposed he had better tell us. He said his downtown company wasn't doing very well and it might fail entirely. He said a great deal more about mortgages and notes, but I didn't understand it well enough to tell it to you. I wouldn't anyway, because a wise partner never discusses his company's affairs with any one outside the company. All I knew was that Daddy's downtown company needed a certain sum of money in three months and Daddy said he didn't know where they were going to get it. My mother said that we spent more than was necessary and that we could save a lot in three months if it were

necessary. Daddy said he knew mother was "game for a sacrifice" but that we couldn't save nearly enough. He said: "If I only knew where to go for help."

Then my mother said: "You do know where to go for help. There is always one sure place to go."

I said, "I know, you mean God."

Daddy said: "You're right. God has always been very good to us and sometimes we get selfish. We are so absorbed in our own happiness that we forget to be grateful and we get to feeling that we are doing all our work ourselves. I have been feeling so successful and important and now everything seems to be against us."

Then my mother said that little piece about, "If God is for you no one can be against you," and I got a great idea. I said: "I wish God were a partner in our company. Why can't we ask God to be a partner?"

I thought Mother and Daddy seemed very still for a while, then Daddy said, "We will."

It was I that asked God. Mother and Daddy stood by my bed while I prayed and I asked God to be the head partner in the Happy Home company. I knew then that he would, because Mother read in the Bible where He had already promised—where it says, "Whatsoever ye shall ask." And no one has ever been against us, so I know God is for us.

The next three months were rather different at our house. We were all just as happy, but we seemed busier. Daddy worked long hours at the office and Mother said that since we asked God to help with our business it was only fair that we should help more with His. So she accepted some new work at our church—things she should have done long ago, she said, only she had been selfish and had wanted to give all her time to the Happy Home company and to her own pleasures. She didn't have time for afternoon

parties any more but her friends didn't mind because she arranged jolly little parties in our own home in the evenings so Daddy could enjoy them too. They were much cheaper than the amusements they used to enjoy, but Daddy said they were more fun.

And how we did all save money for Daddy's downtown business! We made a kind of game out of seeing how many things we could make for ourselves or go without. We were all so sure that it was just for three months and we made so many jokes about our thrift that it was really fun. Mother and Daddy both said that I really didn't need to go without my ice cream and my picture show on Friday night, but I said that I was just as much a partner as they were and just as thrifty.

Always before that there had been many presents given at our house but in all that three months only one present was given or received. That was the present I gave Daddy for his birthday. Mother was going to bake a nice cake for him but I wanted something to give by myself. One day at Sunday school I saw a little motto to hang on the wall. It wasn't in a pretty frame, and there were no roses on it, or anything. I just liked what it said and I wanted to give it to Daddy. I told my mother about it and how much it cost and she said to buy it, by all means. Daddy was so pleased. He said it was just what he needed to remind him, because the motto said, "*Christ is the Head of This House.*" Daddy hung it right where he could see it oftenest. He would look at it before we had our lesson in the morning and the last thing after prayers at night.

The three months were not nearly up when Daddy began to tell us that things were "sitting pretty" at his downtown office and with the little we had saved on our household expenses we would just about save the business. But he said we owed it all to our Head

Partner, and in each prayer of ours we thanked Him.

And then, a whole week before the time was up, Daddy came hurrying home early one evening wearing his biggest smile, and said: "Get your best dresses on, girls; we are going out to dinner and to the best show in town." He said that he had just made the biggest cash sale in the history of the firm and that all our danger was past.

Mother and I hurried with our dressing but we couldn't go very fast—we had to stop and hug each other so often. When we both looked our best we ran down the stairs—but we stopped on the last step, for Daddy was standing so still in front of the little motto that we knew he was saying "Thank you," so we stood quite still and said it too.

THY WILL BE DONE

Most of us have an innate shrinking from saying: "Thy will be done." Because of false teaching, and from associations, we have believed that this prayer, if answered, would take away from us all that gives us joy or happiness. Surely nothing could be further from the truth. Oh! how we have tried to crowd the broad love of God into the narrow limits of man's mind! The grandest, most generous, loving father that ever lived is but the least bit of God's fatherhood manifested through the flesh. God's will for us means more love, more purity, more power, more joy in our lives, every day.—*H. Emilie Cady.*

Give two-year-old baby a pencil and a piece of paper; tell him to draw a picture, and he will follow your instructions. You may not be able to recognize the object of the drawing, but he knows what it is. Our Young Artist's department teaches form and color to the children who read *Wee Wisdom*—our child's magazine. Subscription price, $1 a year.

MOTHERHOOD DEPARTMENT

THE LORD IS FAITHFUL WHO SHALL ESTABLISH YOU

JOSEPHINE M. DAVIS

The directions for healing the pain and the inconvenience that may come to a woman during pregnancy are the same as the directions for healing any other inharmonious condition. Such suffering is abnormal, and is not the inevitable result of pregnancy. If the mother experiences unpleasant conditions it is because she has allowed morbid thoughts and false negative suggestions to take root in her consciousness. Such thoughts bring much of the inharmony.

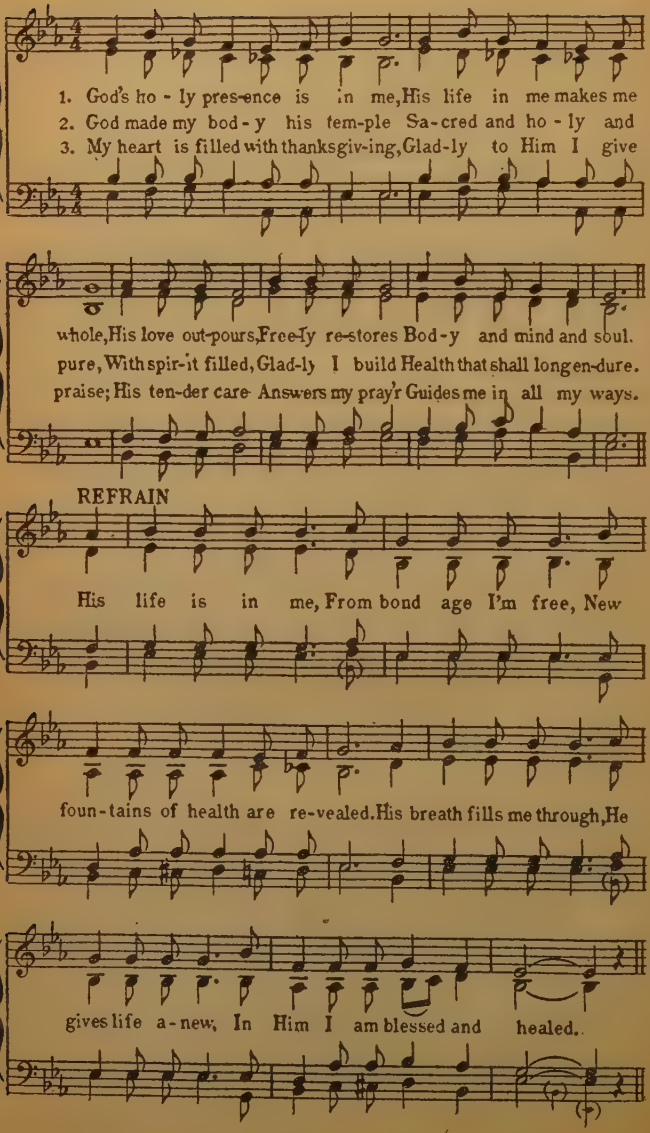
The condition of pregnancy, being an expression of mankind's ideas and personal desires, brings its own measure of tribulation; yet the soul earnestly seeking the light can lift itself above the consequent suffering by raising its ideals to the absolute purity of the Christ mind and abiding in that consciousness. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In the consciousness of the spiritual being in which she was made, the prospective mother can claim her divine inheritance. Then through simple living and high thinking, she will inevitably bring forth harmony of mind, body, and affairs.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write Silent Unity for themselves.

His Life in Me

Gable Frangkiser


1. God's ho - ly pres-ence is in me, His life in me makes me
2. God made my bod - y his tem-ple Sa-cred and ho - ly and
3. My heart is filled with thanksgiv-ing, Glad-ly to Him I give
whole, His love out-pours, Free-ly re-stores Bod - y and mind and soul.
pure, With spir-it filled, Glad-ly I build Health that shall long en-dure.
praise; His ten-der care Answers my pray'r Guides me in all my ways.
REFRAIN
His life is in me, From bond age I'm free, New
foun - tains of health are re-vealed. His breath fills me through, He
gives life a - new, In Him I am blessed and healed.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

He giveth to the beast his food,
And to the young ravens which cry.
—*The Psalmist.*

Father, we know that all substance is a manifestation of thine abundance, an expression of divine love. May we partake of our food in joy and humbleness, knowing that we are refreshed and renewed, that we may be perfect in thy name.—*J. G.*

We thank thee, Father, that thou hast so bountifully supplied our every need.—*M. F.*

We thank thee, Father—we thank thee—we thank *thee!*—*G. H.*

Heavenly Father, to thee, the substance of all that is, we give thanks. We ask thy blessings upon these tokens of thy love toward us, in the name of Jesus Christ. Amen.—*E. L. K.*

Father, for life, for love, for substance, I thank thee, and I ask thy blessing upon all who have had aught to do with the raising, or transporting, or preparing of this, my daily food.—*C. P.*

FIVE BLESSINGS

I bless my eyes, that I may see good everywhere.

I bless my ears, that I may always hear uplifting things.

I bless my tongue, that I may speak only living words.

I bless my hands, that I may do the will of God.

I bless my feet, that I may walk upright in the way of the Lord.—*Ada Louise Beckwith.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

Lesson 6, February 6, 1927.

Unity Subject—INCREASING MAN'S CAPACITY.

International Subject—THE PRACTICE OF CHRISTIAN STEWARDSHIP.—Matt. 25:14-28.

14. For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that *received* the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

22. And he also that *received* the two talents came and

said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

GOLDEN TEXT—*Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.*—Matt. 25:21.

SILENT PRAYER—*Not doubting concerning the increase and the reward, I fearlessly do the will of God.*

This lesson shows how the soul increases its capacity in understanding of Divine Mind. We are the offspring of Divine Mind, but we must acquire self-consciousness, with all that it implies.

Within us is the capacity to evolve or to bring forth divinity. The man who delivered his goods to his servants and went into "another country" is symbolical of Divine Mind. The talents represent capacities; evolution is their increase.

The five talents symbolize the five senses. They are fundamentally spiritual, and the increase is the realization of their spirituality. Before we can see truly, our sight must be increased until spiritual perception is developed. Each of the physical senses must be developed

until its spiritual counterpart is realized. The five avenues of expression are to be under the dominion of the individual, and their reality is to be proved and demonstrated.

Unregenerate men and women are ignorant of the real character of the senses. To such persons the eye is a telescope and the ear is a telephone. They fail to realize that it is the mind that sees and hears. In regeneration this fact is made plain to the individual, and he learns the law of mind increase. This understanding is the gain in the talents which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought are in danger of being timid and overcautious. The fear that they may do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully wrapped and buried their talents. These people are usually more or less bitter because they have failed while others have succeeded.

The cause of failure is not incapacity, but a failure to use capacity rightly. Potential capacity is really all that man possesses, until he has made his talents his very own by opening up their inner nature. This is the increase that pleases the Lord, and the servant who so uses his talents is put at His right hand.

It looks like a harsh law that would take away from a man that which he seems to have, because he fails to increase it. But such must be the retribution of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to his consciousness. When man fails to increase his natural talent by right use, he misses his opportunity and the talent that was lent to him is taken away. Thus the Lord takes away from the fearfully cautious servant the potential seeing or the hearing, or whatever talent

it may be that the servant has failed to allow to unfold by use, and the servant is left in darkness.

There may have been a time when we wondered while we read the text, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away" (Matt. 25:29); perhaps we wondered whether or not it could really be true. We can remember a time, perhaps, when we thought that such a thing would be very unjust. This was because we looked at it from the outer standpoint only. When we understand the saying spiritually, we can see that it states an exact law.

This law works in the physical world, as well as in the mental and in the spiritual. If one should fail to use any organ or part of his body, it would grow weak, and would finally become atrophied and useless from lack of exercise. Even so our mental and spiritual capacities lie dormant so long as we do not use them. But just as soon as we begin to work with any talent, it begins to increase and to grow in consciousness. Thus we can bring all of our capacities and powers into great activity for good.

Let us remember then that wonderful talents do not increase for any one without any thought or effort on his part. Sometime, somewhere, the person who seems to be especially gifted has developed his gift, or gifts, by faithful, persistent use.

QUESTIONS

1. What capacity to evolve is inherent in man?
2. How are sight, hearing, and the other senses truly established?
3. What is the gain in the talents which was commended by the lord?
4. What is the cause of failure?

5. What becomes of potential talents that are not regenerated by the individual?

6. Can any one increase a perfectly, or even partially, developed talent without expending any especial effort?

Lesson 7, February 13, 1927.

Unity Subject—MAKING LOVE PRACTICAL.

International Subject—MAKING OUR HOMES CHRISTIAN.—Eph. 5:25—6:4.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

26. That he might sanctify it, having cleansed it by the washing of water with the word,

27. That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

28. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:

29. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church;

30. Because we are members of his body.

31. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

32. This mystery is great: but I speak in regard of Christ and of the church.

33. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Let us love one another: for love is of God.*—I John 4:7.

SILENT PRAYER—*I am consciously one with my indwelling Christ, through whom I now express true love and wisdom toward those in my home and toward all people.*

Today's lesson is on love. Love should be practiced first of all in one's own consciousness, then in the home, and radiated to the community and to all the world.

If we love and esteem ourselves truly, as we should do, seeing the Christ within ourselves and obeying his guidance in all things, we shall rightly esteem and love all other persons and all of creation. Where true love abides, there God abides, for "God is love."

As our lesson relates to the outer—to the family and the home—it is very clear and needs no explanation. But in order that the proper attitude of the husband, the wife, the parents, and the children toward one another may be felt and expressed according to this teaching, the lesson must be understood and experienced in its inner truth.

Paul says, "This mystery is great: but I speak in regard of Christ and of the church." Christ here symbolizes spiritual I AM in each one of us. In the I AM both wisdom and love are perfected. The church is the soul, or consciousness, the soul is the seat of the human affections and emotions. It must be lifted to the truth standard and unified with the I AM in order that love and wisdom may be expressed fully in and by us.

The Christ, the higher spiritual self in us, gives itself up wholly to the work of redeeming and regenerating the church—the soul consciousness. "The washing of water with the word" signifies the cleansing of our thoughts by words of denial declared in the realization of our true Christ perfection. We often should affirm

that our entire being is cleansed and purified by the living word of Christ which is active in us.

When, to the depths of our hearts, all of our thoughts are turned from hate to love, from ignorance to wisdom, from covetousness to generosity, from selfishness to unselfishness, from weakness to strength, from sorrow to joy, from poverty to bounty, from sickness to health, from envy to rejoicing in the good of others, and so forth, we shall naturally feel and behave toward those about us as we should. But we must, in a holy, unselfish, wise way love our own consciousness, our own talents, our own bodies, before we can understand and love others rightly, for their good. We must realize our own inner oneness with the Christ, the wise, loving Father within us, our true I AM, in order that we may recognize our oneness with the universe without. When one does that, he will love and be a true blessing to husband, wife, children, parents, friends, neighbors, strangers, and even seeming enemies.

In verse 33, "respect and love" would be more nearly right than "fear." We are free only when fear in every form is erased entirely from our lives.

When we have learned true obedience, on the part of our own thoughts and acts, to the Spirit of Christ within, we shall be able to express true obedience in the outer. Then we shall know better how to inspire obedience in others, in our children, and in all those who may be under our supervision in any way. Only as we take righteous dominion within ourselves can we be competent to aid in guiding others. Only as we learn to understand, to nourish, to cherish, and to teach our own inner thought children, that they may grow and flourish for good, shall we become able to care rightly for flesh-and-blood children who may be placed in our charge. We can truly obey the teachings of this lesson only by seeking their inner meaning and proving them

in our lives. The whole thing may be summed up in the well-known words:

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

QUESTIONS

1. Where should love be practiced first of all? Why?

2. Explain the symbolical meaning of Paul's words given in verse 32 of this lesson.

3. What is signified by "the washing of water with the word"?

4. When shall we naturally feel and behave toward others as we should?

5. When shall we be able to express true obedience in the outer and to inspire it in others?

LESSON 8, FEBRUARY 20, 1927.

Unity Subject—CO-OPERATION IN SERVICE.

International Subject—SERVING IN AND THROUGH THE CHURCH.—Matt. 5:13-16; Acts 2:42-47.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

GOLDEN TEXT—*We are God's fellow-workers.* —I Cor. 3:9.

SILENT PRAYER—*Through the quickening, enlightening Spirit of truth, I am unified in the brotherhood of Jesus Christ, and I gladly coöperate with others in Christian service.*

The first four verses of our lesson are words that Jesus Christ spoke to his disciples. His disciples are the persons in every age who faithfully follow his teachings. They compose the true Christ church, in its outer sense, no matter to which denomination of the Christian church they belong. Even if their names are not found on any church book, they still belong to the church of Christ.

In its inner meaning, the church consists of the spiritual consciousness in every individual. It consists of those thoughts that understand, love, and obey the truth as it was taught and demonstrated by Jesus Christ. Those thoughts in the individual are the salt of his earth (the seemingly more material and manifest part of his being).

Salt has a preservative quality. Even so, the truth about life, light, love, substance, faith, strength, and all that God is, as the truth is incorporated in the individual consciousness, becomes the power that lifts one from error and its results into eternal life, whole-

ness, peace, and joy—the kingdom of heaven on earth. Then to the extent that truth reigns in the minds and the lives of individuals, they become a preservative power in the outer world. In direct line with this teaching are the words of Jesus as recorded in Matthew 24:22. In speaking of a great tribulation that was to come on the earth, he said: "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

When Jesus declared, "I am the light of the world" (John 8:12), he referred to the Christ within him. When he told his followers, "Ye are the light of the world," it was in recognition of the same Christ shining in and through them. A group of individuals, each radiating the Christ truth, can of course be a greater light and a greater power for preservation and good in the earth than one individual, or than many individuals who do not coöperate but who work separately.

"A city set on a hill cannot be hid." No person who has come into a consciousness of his Sonship—the Christ within him as his life, wisdom, love, and overcoming power—can possibly keep in the background entirely. Nor should he try to do so. He will be serving mankind very efficiently in some way, and his service will bless and uplift others. Thus many such persons will surely be instruments through whom Christ will establish his kingdom here among men. Men do not "light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine."

Today there are many denominations; this is because of different constructions that have been placed upon Scriptural teaching. These constructions refer mostly to the performing of outer rites and ceremonies, which are really unimportant in themselves. All of the churches agree upon certain fundamental principles; also, people outside of the churches agree largely upon

these same fundamental principles. This agreement forms the whole mass of humanity into one great body. As Christ came to humanity, this great body of persons who believe in the fundamental teachings of Christianity must be the church of Christ.

The church of Christ has not yet fulfilled its mission entirely because people have clung to the smaller groups and have failed to discern the real Christ church. In order that this church may really fulfill its mission in the earth, the points of agreement among the different Christian bodies must be enlarged upon and the points of difference must be eliminated by an understanding of the Christ ideal for the race as a whole. The true church of Christ will then be the result of all people's being unified in the Christ consciousness.

The outworking of the church is first individual, and then collective. Each man must first attain the Christ consciousness; gradually the seeming walls of difference will vanish as all men come into the same consciousness.

The latter part of our lesson teaches coöperation. Love makes coöperation. The early disciples thought more of the Christ principles and teachings than they did of their worldly belongings. They did not hesitate to coöperate with one another by selling their goods for the support of all who were engaged in the Christ work. When man understands the principle of love he will drop all his selfishness. Then his life will be a joyous service to God and to his fellow men. The truth will be dearer to him than any outer possessions, and then all of his daily needs will be abundantly cared for. Since selfishness and covetousness are the parents of poverty, he will know no lack within or without.

QUESTIONS

1. Who are the disciples of Jesus Christ?

2. Of what and of whom does the church of Christ consist?

3. Explain Jesus' declaration, "Ye are the salt of the earth."

4. Who is the "light of the world"? Explain this text.

5. Spiritually interpreted, what is the meaning of the sentence, "A city set on a hill cannot be hid"?

6. Explain what is meant by the church of Christ, and how it may fulfill its mission in the earth.

7. What does the latter part of our lesson teach? Explain.

Lesson 9, February 27, 1927.

Unity Subject—TRUE SPIRITUAL FREEDOM.

International Subject—MAKING THE COMMUNITY CHRISTIAN (Temperance Lesson) —Gal. 5:13-25.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

GOLDEN TEXT—*Have no fellowship with the unfruitful works of darkness, but rather even reprove them.* —Eph. 5:11.

SILENT PRAYER—*I no longer bring forth the works of the flesh; I walk by the Spirit and I am free from all error.*

This is a temperance lesson, and temperance relates to self-control in every phase of life. Self-control does not mean mere suppression; it means true dominion so that one no longer has any desire for anything that is not for his highest good.

Freedom is man's birthright, and true liberty does not in any way interfere with the rights of another. When one is really free, his every thought, word, and act will be for the best good of others as well as for his own best good.

So long as the "lust of the flesh" works in one he is not free. So long as one is ruled to any extent by appetite and selfish desires, he is not fulfilling his calling to freedom.

Men have not been working from a correct standpoint in seeking deliverance from temptation, or dominion over it. They have taught and practiced the theory that it must be suppressed by will power; an attempt to use such means is almost sure to fail in the end. And even if one should succeed in refraining from actually committing error deeds in the outer, so long as the desire remains in him a thought conflict is constantly going on in his mind, either in the conscious

or in the subconscious. This conflict works out harmful results in his body and his affairs.

The place of overcoming is within one's own mind, for only when the thoughts and desires of the heart are changed is one safe from temptation. There can be no temptation to do evil or to act unwisely if there is nothing within one to respond to the outer error when it presents itself. When one no longer has any desire for unnatural stimulant in the way of strong drink or unwholesome food, or for any of the errors that make up the "works of the flesh," he will be safe; he cannot be tempted.

Toward the end of his three years' ministry on earth in a seemingly human body, Jesus said, "the prince of the world cometh: and he hath nothing in me" (John 14:30). He meant that he had fully overcome within himself all that pertained to the lesser, selfish, mortal man; therefore no temptation from without could possibly reach him, since there was nothing within to respond to it.

It is the "lust of the flesh" within one that causes one to be tempted, to respond to temptation from without. For this reason one should never blame another for falling short in any way. "Each man is tempted, when he is drawn away by his own lust, and enticed" (James 1:14).

What is the remedy? "Walk by the Spirit." One who does this will no longer fulfill selfish, mortal, intemperate desires; he will cease to have such desires. In walking by the Spirit, one orders his thoughts and his words, as well as his acts, according to spiritual truth, and all error and all unwise or harmful desires change to desire only for the good and the true. Thus the cause of temptation is removed and the individual if fortified against all the wiles of the world. If one walks by Spirit, there is no need to war against the devil, or to fear evil in any of its forms; there is no

devil for one to war against when all adverse thoughts have been removed from one's consciousness.

When man seeks to attain mastery of himself, the fleshly appetites may for a time set up a protest; they may oppose the pure thought force that is sent into their midst by Spirit. Then contention is rife for a season and the person may appear to be worse than he was before he attempted to purify himself. Some metaphysicians call this state "chemicalization," meaning that it is similar to the action of counteracting chemicals in combinations. It is the war of true thoughts and error thoughts in consciousness; if one only takes sides with the truth—that is, walks by Spirit—the right will prevail.

No one disputes that a good pure life brings forth good fruit in mind and body. Sometimes mortal desires seem stronger than the spiritual desires; if such a crisis comes in your life and you need help, you can find it by affirming that the power of Spirit within you is a dominating mind-force. Affirm also that you are guided by divine love, which loves only that which is pure and perfect and true, and causes one to fulfill the whole law by loving his neighbor as himself (see verse 14 of lesson). By following this instruction faithfully one will "walk by the Spirit" and will be made free from the temptations of the flesh.

QUESTIONS

1. What is temperance?
2. Explain true freedom.
3. Where is the place of overcoming? When can one no longer be tempted?
4. Whence does temptation come? What is the remedy?
5. What does it mean to "walk by the Spirit"?
6. How can one attain the strength to walk by the Spirit if mortal desires within him seem stronger than Spirit?

HEALTH

God's will for me is perfection. I express that will in mind and in body, as health and harmony.

It is not God's will for man to suffer. Man breaks the law and suffers the penalty. Not being willing to acknowledge that he himself has caused the inharmonious condition which follows, he blames God. God's will for us is perfection. Never does the God of love will for us anything except that which he is himself—absolute perfection. He not only wills perfection and wholeness for us, but he has given us the power to express this perfection in our bodies as glorious, radiant health.

No matter what the seeming conditions may be, God's will for you is health and harmony. Hold to this truth in spite of appearances, and you shall see the will of God expressed as perfection in your body.

HEALING THOUGHT

February 20 to March 20

God's will for me is perfection. I express that will in mind and in body, as health and harmony.

PROSPERITY THOUGHT

February 20 to March 20

God's will directs and governs me and all my affairs, and I am bountifully prospered in all my ways.

PROSPERITY

God's will directs and governs me and all my affairs, and I am bountifully prospered in all my ways.

When one invokes the aid of God to govern and to direct his affairs, all that needs to be adjusted, all that needs to be placed in order, all that needs to be corrected, is brought to light and straightened out. When we become willing to let God's will be done in us and in our affairs, we are turning on a powerful current and we should keep our personal selves out of the way.

God's will is always harmonious, always joyous in its expression, but if we have made plans based on our personal wishes, plans that are not in line with the will of Divine Mind, we should just quietly let them go. Under God's law of divine adjustment all will come into peace and order, and abundant prosperity will follow.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

TO WIPE OUT NEW YORK SLUMS

The sense of brotherhood is growing very rapidly. Evidences of it are on all sides. August Heckscher is eager to do his share toward wiping out the slums of New York. He has outlined a plan for the expenditure of $500,000,000; he offers to give one fifth of the entire amount, and suggests that the state and the city of New York together raise $250,000,000, and the remaining $150,000,000 be contributed by 500 wealthy and public-spirited citizens. Mr. Heckscher thinks that the expenditure of $500,000,000 could be spread over a period of five years; but his entire plan calls for three times that amount to be spent within fifteen years. The proposal has elicited much newspaper comment. The Brooklyn *Eagle* says:

It is a fine dream, but all the devices from which humanity benefits have likewise come out of dreams.

The South Bend *Tribune* thinks:

The two significant things about the Heckscher proposal are that it recognizes the responsibility of the wealthy for improving the condition of the poor, and that its originator is a man who came from Germany as a penniless immigrant, and now wishes to contribute to the betterment of the land which gave him his chance.

The Jersey City *Journal* states that for a long time we have been discussing crime waves, and how to overcome them. Mr. Heckscher's method may succeed in doing this, if it is given a trial.

The Newark *News:*

The slum is the biggest liability a city can carry. It is a physical and moral danger spot which at any time may spread its contagion of sickness, evil, and political discontent over the whole community. Here the underworld makes its home, and the underworld is making it unsafe

for respectable citizens to go about their legitimate business.

Can New York afford it, is the first question asked. Can New York afford not to do it? How long can it keep on breeding disease, ignorance, and crime, and maintaining hovels unfit for human habitation? All this has to be paid for in one way or another. The products of the slums are treated in jails, hospitals, asylums—all very expensive—but the breeding place is not wiped out. Palliatives are paid for as a matter of course and necessity, when we might better be paying for remedies.

HELL ABOLISHED

Apropos of Charles Fillmore's article in this issue of *Unity*, we quote extracts from an article that appeared in a recent number of *The Literary Digest.*

Jerome K. Jerome, the novelist, would banish the doctrine of hell. Speaking at a meeting commemorating the septicentennial of the death of St. Francis of Assisi, the novelist said, we read: "It is time, surely, for the church of Christ to clear its Founder's name of the stigma of having proclaimed and preached a God of cruelty and revenge." Mr. Jerome thinks:

"Hell must have been the invention of the devil. Where the word occurs in the Old Testament it merely has the meaning of the Greek Hades. Can it be supposed that Christ, when he commanded that we love our enemies, was preaching to man a doctrine of perfection to which God was unable to attain? It is an evil heresy, stultifying the teachings of Christ. Until it is openly and authoritatively recanted the church remains the advocate and apologist of cruelty."

On this side of the water, Bishop W. T. Manning, of New York, agrees in the main with the new teaching. "Much of the Scriptural teaching is figurative," he is quoted in the *New York Evening World* as saying. "Much has been taught and preached in the past regarding hell which was neither Scriptural nor reasonable." Bishop Manning thinks that "sin inflicts its own punishment by its own ruinous effects on character and personality. We are what we make ourselves. Each one is making heaven or hell for himself each day that he lives." . . . The Rev. Howard E. Clarke, pastor of the Mount Morris Baptist church, New York City, said, we read in the *New York*

Times: ". . . It [hell] is the punishment which a sinful man inflicts on himself. Hells are states of mind, and they exist in this life. Hell is spiritual, not physical. It is the eating away of conscience."

A physical hell is not for Judaism, either, according to *The American Hebrew.* That journal says that the Christian idea of hell did not come from Jewish Scriptures, and it asks: "Will orthodox Judaism . . . follow the Christian if not the Liberal Jewish lead, and destroy one of its anomalies that is driving its intellectuals and its youth from the synagogue?"

CO-OPERATION AMONG THE CHURCHES

Something of the work of the Federal Council of the Churches of Christ in America is told by Dr. S. Parkes Cadman in the London Spectator. Dr. Cadman states that the American churches are grappling courageously with great social and international questions, and he believes that the day has passed when any part of our great industrial, social, political, or international life can be considered as outside the church's sphere of responsibility.

When the churches attempt to mold public opinion on vital issues, they soon discover that if they are to do so effectively they must act far more unitedly than has hitherto been the case. The realization of this fact has led to the second notable trend in American religious life, namely, the progress of coöperation among the churches. Few things are more noteworthy in the history of American Christianity during the last two decades. The rise of the Federal Council of the Churches of Christ in America, of which I have the honor to be president, is the most conspicuous illustration of this coöperation. The Council is a federation of twenty-eight evangelical bodies, comprising a communicant membership of something more than twenty millions. It is in no sense a voluntary association, but an officially delegated organization, the governing bodies of which are named directly by the constituent churches of which the Council regards itself as the servant and agent. Its growing influence and the increasing recognition of its usefulness mean that the American churches are definitely committed to a policy of the closest possible coöperation.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph us; you may send a letter later. If you live in Kansas City, telephone us at any hour of the day or night in case of an urgent need, and send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

Silent Unity Department
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

ISAIAH 35 INTERPRETED

I should be glad if you would explain the meaning of the 35th chapter of Isaiah, especially verse 8.

We interpret the Bible metaphysically; that is, we think of the names of all the places and all the people in it as representing thoughts and states of conciousness in man. The history of those people and those places is symbolical of experiences that the overcomer passes through in the process of his evolution from material to spiritual manifestation. The 35th chapter of Isaiah deals with the restoration of the earth. In the individual this chapter refers to the redemption of the body.

The "highway" mentioned in the 8th verse symbolizes the understanding of the saving truth which has become so clear and strong in the consciousness that it cannot be hidden or misunderstood. Spiritual understanding is the way of holiness, the understanding and the realization of wholeness; no unclean or unredeemed thought can touch it. Truth is so simple and clear that "wayfaring men, yea fools, shall not err *therein.*" The thoughts in us that are not yet in understanding will not stray from the saving truth after they come in touch with this highway of righteousness within us. That highway is really the Christ mind clearly comprehended and incorporated in consciousness.

Zion, mentioned in verse 10, is spiritual consciousness, and in verse 9 we are shown that when we come to the realization of wholeness and perfection as represented in this chapter, we shall no longer have destructive thoughts. All the energies of our being will have become constructive and upbuilding; "no lion shall be there, nor shall any ravenous beast go up thereon."

This chapter has an outer interpretation also, which

is quite clear without explanation. We do not give much thought to the outer meaning of the Bible. We know that when we get right within ourselves, everything in the world about us will be changed to accord with our inner realization of Truth. For this reason we seek that which will aid in our individual uplifting, instead of dealing with the letter of the law, which does not give life.

AFFIRMATIONS ARE TO BE MADE IN SPIRITUAL CONSCIOUSNESS

I am following your instructions, and I believe that my prosperity will be manifest, but no money is in sight. The idea of affirming and denying is something that I do not understand. How can we pray, "Thy will be done," and then deny or affirm what we desire? If I affirm that I have paid my creditor when no money has passed, and deny that I owe him, it seems ridiculous. I should like some light on this.

You should conceive of a larger idea of prosperity than that symbolized in the possession of money or of things. Money is only the symbol of exchange in the commercial world, so why measure your prosperity by it? The source of individual prosperity is in individual consciousness of the resources of the invisible. If you enter fully into the realization of the words that we sent you to affirm *(I am the radiant, all-wise, all-loving, all-conquering Son of God. I rule supreme in all the affairs of mind and body. Infinite wisdom guides me, divine love prospers me)*, you will gain a greater consciousness of prosperity than any possessions in the outer can give you; you will have revealed to you the unlimited Source from which you can draw according to your giving. "Give, and it shall be given unto you." As you give from this spiritual Source (God's kingdom) by entering the realization of your oneness with it, you receive from it. You will both receive and give according to your vision. Lift your vision to the Christ.

Your latent forces, thus spiritually quickened, will bring compensation. Have faith in the invisible possessions, and they will be brought forth into the visible. The without shall be as the within. This is the law.

Denials and affirmations are to be made in spiritual consciousness, and not in the consciousness of personality and its limitations. In Spirit there is no lack, no limitation; therefore we can in spiritual consciousness realize the truth of the promise, "Before they call, I will answer," and we can make our denials and our affirmations regardless of what appearances testify.

The will of God is the expression of God—good. His will is an eternal pressing out into the world, and man's consciousness is the avenue of his coming.

Do not affirm that you "have paid" those to whom your money is due. Deny lack and debt *(ideas)* and affirm plenty for all. You can overcome debt by denying lack, affirming plenty, and then giving forth from your spiritual fund. Whatever finds its way into your consciousness from this unlimited Source must, through divine law, find expression in the without, for the divine urge is for expression.

PRAYER

Does God answer our prayers?

God is the source of all your good. God is not a distant being, whom we implore and beseech for our heart's desires. God is the Spirit of life, peace, freedom, joy, and plenty. The real object of prayer is not to change the mind of God toward us, for God is always the same; it is rather to change our minds toward God, to awaken us to the realization that God is now here with everything that we desire. When we come to this realization our prayers are answered, for then we have only to receive the good which is so graciously and freely offered.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Pocatello, Idaho—I wrote asking for prayers for my father, who was suffering from heart trouble. He was so ill that he could not lie down at night to sleep, as he could scarcely breathe. His recovery has been miraculous.—*Mrs. J. L. M.*

Hampton, Va.—I am writing to thank you for your prayers. I am entirely healed of rheumatism. I praise God and thank you.—*Mrs. M. S. C.*

Tucson, Ariz.—For more than three years I suffered from what the doctors called tuberculosis. I tried all kinds of medicine and even changed climates. Nothing did me any good until I took up the study of Unity. Now I am completely healed. Your prayers and my study of Unity did the work. I recommend Unity to any one who is in need of help.—*A. T. W.*

Fort Worth, Tex.—Some time ago I wrote you, asking that our baby boy might be healed of diarrhœa. Although I did not receive your reply for a week, he improved steadily from the time the letter was mailed. He is now entirely recovered. I praise and give thanks to God and to Unity. —*Mrs. F. B.*

Westwood, N. J.—Some time ago I asked you for prayers for my brother-in-law. He had been taken to an insane asylum and was considered incurable. From the time that I wrote you he began to grow more quiet and in less than a month he was pronounced healed. He is to return home within a few days. The doctors are greatly puzzled by the case. I thank you for your wonderful help in restoring my brother-in-law to health.—*E. M.*

Washington, D. C.—I wrote asking your prayers, as I had been suffering with an ulcerated ankle. After I re-

ceived your letter and prayers I began to improve. I am very thankful to God and to Unity.—*E. S. M.*

Portland, Oregon—One Thursday morning, at about 10:30, I took seriously ill; I was hardly able to get home. My daughter, upon my request, telegraphed to you for help. In the meantime a physician had been called. He expressed a belief that I suffered from acute appendicitis, and advised prompt removal to the hospital for an operation. We deferred calling the ambulance until about 3 o'clock; up to that time there had not appeared a change for the better. About the time the ambulance did arrive, a sudden improvement in my condition took place, and on the way to the hospital all pain ceased. When I arrived there I was completely healed of my trouble. The doctor in charge arrived at about 7 o'clock in the evening. He was greatly surprised at my condition; he pronounced me well, and stated that I could go home at once. Those who had seen me before 3 o'clock marveled at my sudden and complete recovery. But I knew that prayer had wrought the change.—*Mrs. R.*

Phoenix, Ariz.—My daughter was told by more than twenty doctors, some of them specialists, that she would never walk—that she would be in a wheel chair for life. I wrote Unity for prayers. Now she has recovered, and is not even lame.—*M. E. S.*

Asbury Park, N. J.—Today I sent you a telegram asking your prayers to relieve congestion in my head and my lungs. I was greatly relieved before the telegram could have reached you, and in about four hours had completely recovered. My thanks to God and to Unity for the much appreciated help.—*E. G. D.*

Franklin, La.—Eleven months ago I had tuberculosis and was given up to die. My aunt wired you, and now I am up and stronger than ever. Every one says that my recovery is a miracle, but I truly know that I have been healed through God's great power and your coöperation in prayer. I thank you and the Almighty.—*J. M. B.*

Westwood, N. J.—A short time ago my little grandson ran a stick into his throat, cutting his palate badly. As soon as I saw what the trouble was, I picked up *Unity* magazine. I found these words, "Love and wisdom now soothe and heal me perfectly." I asked him to repeat them after me and told him that God could take away the pain and make him all well again. He enjoyed a most peaceful night, and in the morning there was only a slight red mark

in his throat. He has never since complained of any discomfort. I am truly grateful to God and to Unity for His timely help in all our needs.—*Mrs. E. H. M.*

Logan, Ohio—Two months ago I got my right hand caught in a power saw, and it was badly mangled. The doctor said that probably I would never have much use of my hand. About six weeks ago I wrote you asking for your prayers that I might have the use of my hand. Today my hand is almost as good as it ever was. I thank God and Unity for this wonderful blessing.—*J. W. S.*

Walla Walla, Wash.—A week ago our son was suffering from intense pain in one of his ears. I was standing in my room wondering what I could do to relieve his suffering, when something—almost a voice—seemed to say to me, "Send a telegram to Unity." I obeyed. I told my son that we were sending you a telegram, and for him to keep saying, "I am well." I kept repeating Truth statements for him. We sent the telegram about 10 a. m. and about 11 a. m. he went to sleep. He slept an hour, and wakened in great pain. He suffered nearly all the afternoon, but about 7 p. m. he looked up and said, "The pain is gone, now, Daddy." Surely enough, an abscess had broken, and he was at once free from pain. I don't think I ever saw a happier little boy, or one more grateful to God and to you.—*Mrs. C. W. R.*

Little Rock, Ark.—I want to thank you for your wonderful prayers. Five months ago my son ran a splinter into his foot. After having had five doctors who did him no good, I wrote you to pray for us. The splinter came out this week.—*T. K.*

Alameda, Calif.—Some months ago I wrote you and asked you to pray for my husband. He had been ill almost a year with some trouble in his back. The doctors pronounced it tuberculosis of the backbone, and of course advised an operation. Three months ago the government sent him to Denver. He had been working and reading Unity for several months. When he left here he was unable to sit up, but by the time he reached Denver he felt no pain whatever. X-ray photographs and tests at the hospital in Denver failed to disclose any trouble whatever. From that day to this he has felt perfectly well and strong, and is home again and working. We both know that it was the power of God and Unity which healed him, and we feel very thankful.—*Mrs. R. M. S.*

Cleveland, Ohio—Several months ago I had a cancerous growth removed from my nose. The wound would not heal. I wrote you for prayers. Thanks to God and to Silent Unity, it has all healed now, and I weigh more than I ever have weighed before. Thank you for what you have done for me.—*E. R.*

PROSPERITY

Abbeville, S. C.—I wrote you a month ago asking your prayers for my husband, my daughter, and myself. When I wrote you, my husband, who was in Florida, had not sent me anything in two months. The day after I received your letter I received $40 from him. Yesterday he came home, and now has a good job. I have been wonderfully blessed.—*M. J.*

Dresden, Ont., Canada—I wrote to Unity for prayers to better our financial condition, and for good health. We have wonderful health, and a store that came to us quite unexpectedly. My husband, from being just a poorly paid shoe salesman, has acquired a shoe store of his own; it came to him from an unthought-of source. We had never dreamed of buying a store, as we had no money to buy. —*E. C.*

Hornell, N. Y.—I feel that your prayers have certainly helped us. When our taxes came due this year we did not have one cent that we could use toward paying them, and I thought I should have to go to the bank and get another loan. We received a check that had been due us, and it was enough to pay our taxes. Thank you for your prayers.—*Mrs. E. J. P.*

Boston, Mass.—I wrote you asking that you pray for our prosperity, and that my husband might find steady employment. Immediately he found steady employment that brings excellent pay. I earnestly thank God and Unity. —*Mrs. E. W. C.*

Bellflower, Calif.—I have so much gratitude in my heart that I do not know how to thank you. We have long wanted a home of our own, and at last that wish is gratified. We were led to the right place by putting all our faith and trust in God. It is close to a school and to my husband's work. We are so grateful to God and to Unity friends that we cannot thank them enough.—*E. S.*

Gonzales, Tex.—When I wrote you asking for prayers we were in very bad circumstances. Since that time we

have prospered very much; we have a good crop; and we have lived better this year than we did last year. We are very grateful for what you have done for us.—*Mrs. F. H.*

Grand Junction, Colo.—I wrote to you some months ago, as I was in need of work. I found a job, and conditions have been improving ever since. I am very grateful for your help.—*M. D.*

Roanoke, Va.—Your prayers for my prosperity have lifted me to a higher realization of Truth. I have better health, and I am having better business than I have ever had before at this season of the year.—*Mrs. C. B. K.*

Eau Claire, Wis.—It is marvelous how things have prospered for us lately. My husband was in an accident —not badly hurt—but he was well recompensed. Immediately he took a position that paid him the highest wages that he ever has earned. We have a car now. I am thankful for all these blessings, and I want to pass them on as best I can.—*Mrs. J. F. F.*

Centralia, Mo.—I cannot write of any visible increase of funds but I have an abundance of food and clothing. I am surrounded with plenty, and my home is more harmonious.—*M. L.*

Saginaw, Mich.—I am writing to tell you of the help that you have given me since I wrote you three weeks ago. The company that I had recently worked for had moved out of the city, leaving about one hundred girls out of employment. I have looked this city over and could not find a bit of office work. I walked so much looking for work that I nearly wore the shoes off my feet, and could not find one day's work. I wrote to you on a Monday, and the following Friday I found work, and have been working for the past two weeks. It is only temporary, but much better than I have had all winter.—*M. B.*

Hamburg, N. Y.—I received your welcome letter on Friday evening, and Saturday twice as many people as usual came to trade at my store. The amount taken in was double the amount taken in any previous day since I have been in business. I thank you very much.—*Mrs. G. D.*

Llandudno, North Wales—It is in a spirit of deep thankfulness and gratitude that I write to say how wonderfully I have been helped in overcoming a sense of lack. A coal strike which appears to have had disastrous results on many here who let rooms and houses has made no difference in my supply. In fact, business has been pouring in. In spite of friends' gloomy forebodings of a bad season,

it has been quite the best season for me. I rejoice to know that Truth can overcome national difficulties. How can I thank you enough for helping me to see that God is a present help in trouble?—*B. L.*

Flushing, N. Y.—We are thankful to say that we rented our apartments last week. We thought that we should have them vacant on our hands until next fall. But we have realized the truth, "God is our help in every need." —*B. F. N.*

PROSPERITY BANK

Bagni di Lucca, Ponte, Italy—My prosperity bank arrived. In less than a week I received a check unexpectedly. I have been inspired to attempt an original type of work that looks very promising. I know that I have God and Unity to thank for this inspiration and this chance to make good. My gratitude is too deep for words.—*D. K. R.*

Norfolk, Va.—Inclosed is the money for the prosperity bank that I have filled. Your prayers have strengthened our faith wonderfully, and it does not seem as though we ever again could doubt God's care of us. Money has come in to finish the furnishing of our house, and we have good, quiet roomers who pay well. When we came to this twelve-room house a year ago, with barely enough furniture for four rooms, we felt that the outlook was one that only God's power could ever make successful.—*D. U. R.*

Honolulu, T. H.—The prosperity bank has been a help and a blessing to me. I feel that I have a better understanding of the great law whereby all things whatsoever are brought into manifestation through faith in God. There have been several substantial increases in our income, and in many other ways the Lord has prospered us. I thank you for your earnest prayers and help.—*A. E. H.*

Clendale, Calif.—Shortly after we received the prosperity bank we were able to purchase a new car. We needed it very much, as my husband has to have a car for his work, and our old one was almost a wreck. Our money seemed to go farther, and my husband's business increased considerably.—*Mrs. H. E. W.*

Collingwood, Ont., Canada—The prosperity bank is wonderful. I owed $22,000, and I did not know how I

could get it, but the good Lord knew. So everything is coming fine. Praise the Lord! I would not like to do without the bank. I am sending you a love offering. —*W. H. S.*

FROM CHILDREN

Dallas, Tex.—I wrote you some time ago asking for prayers that I might be able to come to this place and start to school. I have been wonderfully blessed. I came here on the 19th of Sept., and started to school on the 20th. I thank God and Unity. I want you to continue in prayer with me.—*Z. C. B.*

San Jose, Calif.—In June of this year I asked your prayers for my eyes. I want to say that my eyes do not hurt me any more, and I do not have such severe headaches. I also asked your prayer for assistance in my high school work. It has worked wonders.—*F. M.*

Birmingham, Ala.—I was glad to hear from you, for you are helping me. Every time I start to do something wrong I think of the Good Words Club, and I know that it is doing me good. I wish that you would send me one of the reminder boxes.—*B. J.*

CORRESPONDENCE SCHOOL DEPARTMENT

Osmond, Nebr.—These lessons are wonderful to me, and my affairs have been shaped so that I can give more time and more careful attention to the preparation of each lesson from now on. I bless your good work.—*M. S.*

Butler, Pa.—I am very grateful for this lesson. It has helped me to keep my thoughts quiet, to watch that I do not voice impatience, and to realize that the Christ force or energy or vitality is working in and through my body and is adjusting and governing all my affairs. And I am having good results from these thoughts. Words cannot express the good I am getting from these lessons in the Correspondence Course.—*E. C. T.*

Boston, Mass.—This lesson has taught me much. I understand perfectly now that as I fill my whole mind and life with Truth, the results in my outward experiences will be satisfactory. I bless you all.—*E. H.*

Pittsburgh, Pa.—It is with much pleasure that I send my lesson to you, after months of careful study and persistent application. I can truly say that I am an overcomer. I had to learn that it was in my own individual con-

sciousness that my best work was done. I have always had a fervent desire to help others. I have finally found that by being still and letting God's perfect work come forth in his own perfect and beautiful way, I can help not only myself and my loved ones at home, but the whole human family. I thank you from the very depths of my being for your part in bringing me into this realization. I know that your work is doing much for the world and that you are being blessed beyond man's comprehension. It is with much joy that I acknowledge myself one with you in Truth.—*A. M. A.*

CONTROL OF ELEMENTS

Manning, Iowa—In July, when crops were burning up, I wrote you for prayers for rain. The rain came almost immediately and we have had an abundance. The lawns are like velvet now. I surely thank you.—*Mrs. H. C. V.*

Grande Prairie, Alta., Canada—I asked you to pray that we might have rain here. Today we received a great rain and snow also. I believe that the snow has destroyed the grasshoppers that have done much damage. You may discontinue prayers for us.—*S. E.*

Eastham, Va.—Praise God! We have had a glorious rain. I wrote you some time ago for prayers for it, and now I wish to thank you.—*Mrs. J. O. T.*

Abo, Mo.—The prayers that I asked for have been answered abundantly. Three wonderful rains have blessed the state, which was suffering from lack of rain. I am thankful to God and to Unity for blessings that I have received through your prayers. May God bless you in your good work.—*R. R.*

Muleshoe, Tex.—You may discontinue your prayers for us, as we have had a good rain.—*C. M. J.*

RADIO

Lake Mills, Wis.—I heard your ten o'clock service over the radio exceptionally well the other evening. I would rather hear part of your services than all of most other programs.—*S. S. S.*

Kansas City, Mo.—We listen in to all the programs that you broadcast. They are wonderful and we receive much help from them. We listen in to the eleven o'clock service—wouldn't miss that for anything.—*Mr. and Mrs. W. H. K.*

Greenwood, Mo.—I want to tell you how much I enjoy your radio programs. I always try to tune in on the eleven o'clock services, and I feel as though I had missed something very valuable when I miss one of them.—*Mrs. T. B. M.*

HELPED BY UNITY LITERATURE

Port Carling, Ont., Canada—Unity Daily Word fills a long felt need. The lessons are concise and right to the point. Often the lesson for the day just fits my particular need.—*Mrs. L. T. G. B.*

Sperryville, Va.—The little prayer in Mrs. Fillmore's book, "Wee Wisdom's Way," has helped me more than I could ever tell you. I have had the book for a number of years. I took it out of my trunk to give to a little girl to read, and when she brought it back to me, I commenced reading it myself, and soon became very much interested. It appealed to me in a most wonderful way, with the result that the paralysis in the side of my face disappeared, and I am able to think rightly once more. I feel that I can never thank God enough for leading me to read the book. —*M. T. A.*

Colombo, Ceylon—I take pleasure in reporting to you that I have gained mastery over the difficulties which I once thought were insurmountable. I am beginning to realize my oneness with the Father. This blessed experience came through the use of the statements of truth given in the tract, "Consecration of the Room." When I realized the presence of God within me and about me, I could no longer think of myself as weak, or allow error thoughts to creep in where God was. After I used those statements of Truth, my difficulties vanished as if by magic.—*A. W. P. J.*

HARMONY

Florence, S. C.—You may discontinue the special prayers I asked for (that my husband and I might agree once more). My husband and I are happy again. Words cannot express the comfort Unity has brought to me.—*Mrs. H. H. D.*

San Diego, Calif.—You may discontinue prayers for me. Since you have been praying for me, there has been more harmony in our home, for which I thank God and the workers in Unity.—*E. K.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly.....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity. Weekly.....$1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly.....$1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly.....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers....$3 a year

Youth. A monthly magazine for the youth of high school age .....$1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions.

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always sign your name and address the same way. If your name and address are not given correctly on the wrapper of this magazine, kindly call this fact to our attention.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

CHOICE SELECTIONS FROM

SELECTED STUDIES

By IMELDA OCTAVIA SHANKLIN

"Miss Shanklin's talk to the workers this morning inspired me with a strength, an enthusiasm, a faith that surprised even myself. Oh, I wish the whole world might hear Unity told in her way." That was the comment of one of the Unity workers, after listening to a talk by Miss Shanklin. It is the comment of many who hear Miss Shanklin speak from the lecture platform. And the answer is simple. Read "Selected Studies." Into it Miss Shanklin has written more of her own faith, her own knowledge, gained through years of study, more of her fire than into any other of her writings. Price, $.75 a copy.

BEGINNING AGAIN

By F. B. WHITNEY

This, Unity's newest booklet, is a collection of the most popular writings of F. B. Whitney, editor of *Unity Daily Word*. Note the contents: Beginning Again; The Silence: The Key to Spiritual Consciousness; The Way of Silence; Concentration and Consecration; Now are We the Sons of God; Metaphysical Diagnosis; The Magic of Praise; Man's Seven Senses; The High Watch; also two songs, with words and music. The cover is in blue and lavender, with sunrise design in gold. Remember the name: "Beginning Again." Price, $.35.

THE SILENCE

By E. V. INGRAHAM

It is through the silence that we learn to contact God. Through his simple, concise explanations, as given in this book, the author has been able to remove much of the mystery that so often exists in the minds of those who do not perfectly understand the silence. That there is no mystery, no necessity for straining after the Infinite, that if we only seek we shall find, is the assurance of this book. The book consists of extracts from the series of lessons given in Mr. Ingraham's study classes. Price, paper cover, $.50; de luxe binding, $2.

THE UNITY BOOKSHELF

FINDING THE CHRIST

By H. EMILIE CADY

Once years ago, twenty or thirty at least, Myrtle Fillmore tells us, she was left to do the editing of an issue of *Unity* magazine. She says that she prayed earnestly that she might be given the right message to give to the readers. This little booklet, entitled "Finding the Christ in Ourselves," came into her hands. She thought it wonderful; she wrote the author for permission to use it. The issue of the magazine in which that article appeared was exhausted almost as soon as it was printed. This booklet continues to be one of the most helpful and inspirational of all the Unity publications. Only through finding the Christ in ourselves are we enabled to show forth the love, health, happiness, and abundance of our real selves. Price, paper cover, $.25; de luxe edition, $1.

HEAVEN NOW

By RALPH E. BOILEAU

"Thy will be done, as in heaven, so on earth." Where is this heaven to which we refer? What is it? When is it? Jesus said that it is in man. The new heaven and the new earth are to come out of you and out of all God's children. Whether you manifest it now or later, depends upon your understanding. The what, the where, the when of heaven, the manifestation of heaven here and now—these subjects are touched upon in the chapters of this book by Mr. Boileau. The price is $.50 a copy.

INNER VISION

By CHARLES FILLMORE

To one who has no perception of the symbolical language of God, all religious instruction must come through the intellect. Once one has acquired this perception, a great many of God's teachings are made clear to him. As a guide to this deeper understanding, "Inner Vision" has been prepared for our readers. This booklet was compiled by Charles Fillmore and contains several articles by him. It also includes a section giving the interpretation of significant dreams for which students have asked Unity's explanation. Its price is $.50.

AFTER THIRTY YEARS, STILL UNITY'S BEST SELLER

A study of last year's sales figures for Unity publications discloses the interesting fact that again "Lessons in Truth" leads all other Unity books and booklets in sales.

This was the case thirty years ago and it has been the case every year since. That might "just happen" one year, but it cannot "just happen" every year. There must be a reason. A study of the book and of the letters that we receive about the book discloses these facts about it:

1. It is fundamental. The principles that it sets forth are the foundation for all metaphysical study, no matter how scientific, how thorough that study is to be.

2. It is practical. Its truths are the basis for more than mere theory and study. They are the basis for healthy, happy, prosperous living.

3. It is easily understood; simply and clearly written in a sympathetic vein that gives the reader the comfortable feeling that it was written directly in answer to his own needs.

Are you not interested in seeing for yourself what has kept "Lessons in Truth" the best seller of all the Unity books and booklets for the last thirty years? Then mail your order for a copy now. You may have your choice of the following editions: paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; de luxe edition, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

If one were to ask what general subject is receiving the most attention and discussion from newspapers, magazines, and the people in general, the answer would probably be, "youth." Authors are writing about youth; preachers are talking to youth; parents are talking at youth; the public is talking about youth; but few are talking with youth. That is what *Youth*, Unity's newest publication, plans to do. It will not preach or criticize; it will simply talk with the young folk, in their language and about their problems. It will even offer them an opportunity to talk about their own problems. If you are in doubt as to just what will interest and help them, we suggest that you send for a sample copy and judge for yourself as to how well it is succeeding in attaining its ideals. Better than that, send a year's subscription to some young friend and judge a year from now as to just what it has accomplished with that young friend.

Weekly Unity offers short articles on Truth, simple, interesting, easily applicable to everyday life; press items showing that the world is getting better; stories of actual experiences in demonstrating Truth as told by readers of *Weekly Unity;* and many other items of interest to the busy reader. We feel safe in saying that there is more real human interest in it now than there has ever been in the past and that, if you have not seen a copy recently, you will be agreeably surprised at the many interesting features that have been added.

The *Monthly Healing and Prosperity Records* for the months, January 20 to February 20, and February 20 to March 20, are being made by May Whitney, head of our Silent Unity department. Those who know the wonderful healing work that is being done through this department will know also the powerful healing consciousness that any of these workers will instill in the producing of these healing records.

The Unity School of Music has received many requests for a correspondence course of their musical instruction. We do not have such a course but are glad to announce that Harriet Ayer Seymour, whose plan of musical reëducation we are using, is giving such a course. For particulars about this course, write to the Seymour School of Musical Re-Education, 57 W. 48th street., New York City.

"Lessons in Truth," with a preface based on the treatment for the eyes given in "Divine Remedies," is being published in Braille. This book will be furnished free to any library that has a department of literature for the blind. The production cost of these books is very high and the selling price, were we to attempt to make them pay for themselves, would be prohibitive. We are therefore making no attempt to sell them and are simply giving them to the libraries. It is planned later to have other of our books produced in Braille and to furnish them, free of charge, to the libraries. There are two ways in which you may help in this important work of getting Unity literature before those dear friends who cannot read with their eyes, you may send us the names of libraries that have a Braille department or you may make offerings to the blind fund to help defray the expenses of producing these Braille editions.

"We often hear people say, 'Oh! I have worked so long, and I have worked so faithfully;' but when you begin to question them, you find that they have somewhere, sometime, perhaps perpetually, looked at the appearance, and hence the demonstration has not followed. If you persist in looking at the outside appearance of that which you want to get rid of, it is sure to stay, because you bind it to you." This is one of the lessons that Sophia Van Marter is teaching in her little booklet, "Faith that Removes Mountains." She says that the moment we violate the law of faith, we have worked against our own success. This booklet may be just the one you need to make complete some demonstration in which you have thus far not succeeded. You may secure it from Unity for only $.25.

This contribution from a Unity reader opened up a new line of thought for us and we suspect that it will for you, too:

"The *Unity* is much improved;
On common sense they've fed it.
Anyway, it's far removed
From the time when first I read it."

I said this to a friend of mine
And thought she would agree.
"No," she said, "it's just a sign
That we're improving—you and me."

This is the month for Neil Morris, one of Gardner Hunting's lovable boy characters, to make his first appearance in the pages of *Wee Wisdom*. He will be introduced to the kiddies in a story which Mr. Hunting has called "The Squareness of Neil Morris." There are, too, in this month's issue, a lovely little valentine poem by Ethel R. Cline and instructions for making valentine gifts. Both of these features will help splendidly to make the little school entertainments which are always a part of Valentine day a real success for your own little folk. Don't let them miss the February issue of *Wee Wisdom*. If they are not subscribers, you may order a subscription for them for $1 a year or you may order a single copy of the February issue for only $.10.

Fourteen new views (post card photographs) of Unity Farm and the buildings at Unity headquarters have recently been completed. They sell for $.10 each, $1 a dozen. An assortment of a dozen of these pictures will give you a really comprehensive view of the "workshop" from which emanates all of the Unity literature. If you have friends whom you are trying to interest in Unity, these cards may help carry your message to them. Those who have the idea that Unity is a little "one-horse shop down on Tracy avenue" may be surprised to see just how much territory Unity covers and just how efficiently and attractively built the Unity buildings are.

The Observer, a leading newspaper of Charlotte, N C., recently commented on an article by Edgar T. Cutter, superintendent of the central district of the Associated Press, that appeared in *Christian Business*, our magazine for business people. The Observer also had this to say of *Christian Business*: "*Christian Business* is a small monthly publication which does not have as large a circulation as it ought to have. It is the kind of publication which ought to be in the office of every factory and store throughout the land."

"Miracles Wrought by a Woman's Faith"

A story of the lives of Charles and Myrtle Fillmore, their early struggles and final success in establishing Unity School, revelations and facts about Unity which will appeal to all, a story which was featured in the Sunday edition of a large city newspaper will be reprinted in full in *Unity Daily Word*. Order new subscriptions to begin with the February number so you can read this appealing story. $1 a year.

UNITY GOOD WORDS CLUB

The Unity Good Words club is devoting its time to helping humanity to realize, through the use of constructive words, all the good that it is capable of desiring. Thousands of people have found happiness, success, and contentment through their association with the Unity Good Words club.

Your words are the clothing of your ideas. Your ideas find expression in your bodies and in your affairs. The results of the use of true, positive, constructive words are immediate and enduring. By speaking such words you can bring health, harmony, happiness, peace, power, and success into your life and maintain them there.

The Good Words club will be very glad to give you any information that you may wish and to send you an application blank for enrollment. Address your inquiries to the central secretary, Unity Good Words club, Unity School of Christianity, Kansas City, Mo.

THE GOOD WORDS CLUB PLEDGE

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

THE BEAUX ARTS SERIES

A Concentrated Truth Library for Beginners

The six booklets in this series form a splendid course of study for the new student who is beginning to feel the need of a more thorough study but who is in doubt as to just where to direct this study.

ALL SUFFICIENCY IN ALL THINGS

By H. EMILIE CADY

This all-embracing title conveys a better idea of the contents than any elaboration possibly can give. The booklet is written in the manner which is Miss Cady's own —simple, cheering, exalting.

DIRECTIONS FOR BEGINNERS

By CHARLES FILLMORE

In this booklet, twelve pages of fundamental instruction are followed by a course of mind treatment, a special treatment for each day in the week. Daily affirmations and denials afford the Truth student a guide for his spiritual work.

FINDING THE CHRIST IN OURSELVES

By H. EMILIE CADY

How to find the indwelling Presence and how to place reliance upon it for all things is the lesson of this booklet. It is considered by many to be Miss Cady's greatest writing.

GOD'S HAND and LOOSE HIM AND LET HIM GO

By H. EMILIE CADY

The first of these valuable lessons teaches that every member of the body is acting under the agency of God; the second teaches the necessity for freeing others from personal bonds.

THE PRACTICE OF THE PRESENCE

By JENNIE H. CROFT

You can gain the greatest success and the greatest understanding by living as if there were only God and you. The attaining of this ideal is taught in this booklet.

TRUSTING AND RESTING

By H. EMILIE CADY

Lay down your heavy load, rest your tired nerves, and allow God to fight your battles for you. Develop that living stillness that is born of trust. Learn how in this booklet.

The full series of six booklets, $1.50; individual booklets, $.25 each.

WHERE UNITY PUBLICATIONS ARE SOLD

The centers and dealers listed here have the Unity publications you need in your everyday affairs.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARIZ, PHOENIX—Christian Unity, Adams hotel, mezzanine flr
ARK, HOT SPRINGS—Steigler Bros, 520 Central
LITTLE ROCK—Unity Cen, rm 4 Arcade bldg
CALIF, ALAMEDA—Home of Truth, 1300 Grand
ARCADIA—Unity Class, 1031 S 6th
ATASCADERO—Mrs M A Kelly, box 293
BERKELEY—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
EL CENTRO—Mary E Lewis, 782 Com'l
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
GLENDALE—Truth Cen, 109A Brand blvd
HERMOSA BEACH—Meta Lib, 614 Loma dr
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
HUNTINGTON BEACH—Mrs J A Wood, 218 3d
HUNTINGTON PARK—Unity Study Class, 3130 W 68th
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3653 Ruth Ellen; Bullock's; W F Lane, 1975 Washington; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 542 S Bdwy, 301 Bdwy arcade; Bethel Home, 1733 W Adams
MODESTO—Unity Reading Rm, 1030 12th
NAPA—Unity Cen, 1730 Oak
OAKLAND—Unity Truth Cen, 1450-B Alice; Unity Soc, 1608 Webster; Fruitvale Truth Cen, 2822 Fruitvale; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 410 15th; Study class, 878 Wood
OCEAN PARK—Pier Ave News Stand, 161 Pier
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
REDLANDS—Unity Truth Cen, suite 9 Hubbard bldg
REDONDO BEACH—R T Hendricks, Hermosa and 10th
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Truth Seekers' Church, 1263 Main
SACRAMENTO—Unity Cen, 9th and K, rm 211 Hagelstein bldg
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A
SAN FRANCISCO—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium; Mrs Josephine Bailhache, 2901 Scott
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 227 E Arrellaga
SANTA CRUZ—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
SANTA MONICA—Unity Truth Cen, 528 Arizona
SANTA ROSA—Unity Reading Rm, 525 Rosenberg bldg
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
S PASADENA—Unity Cen, 903 Diamond
SPRINGDALE—Unity Study Class, 2010 Springdale
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, r 2, box 270
COLO, COLORADO SPRINGS—Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1042 E Colfax
FT COLLINS—Gertrude H Tracy, 900 Elizabeth
GREELEY—Truth Cen, 1053 Gr View pl

PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Unity Study Class, 7499 Blair rd
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, DAYTONA BEACH—Unity Truth Cen, 104 N Penn dr, Seabreeze
JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duval
MIAMI—Pictorial Cen, 148 N E 1st ave; Magic City Book Store, 219 N E 2d
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth cen, 1211 Burnet
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
POCATELLO—Verna I Shupe, 337 N Hayes
ILL, CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Home of Truth, 807 Lake View bldg, 116 S Michigan; Unity Study Club, 11442 Prairie
CHICACO HEIGHTS—Unity Home of Truth, 1136 Emerald
DECATUR—Unity Reading Rm, 322 E Macon
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 1645 Jefferson
INDIANAPOLIS—Unity Truth cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Unity Class, 75 W Maple
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
WATERLOO—Unity Cen, 322 Lafayette bldg
KANS, ARKANSAS CITY—Olive May Hill, 220 W Linden
KANSAS CITY—Unity Cen, 309 Huron bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LEXINGTON—Unity Lib, 303 Hernando bldg
LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Rev W F Jones, 648 Cider alley; Louis Dannettel, 1167 Carroll
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 413 Shepard bldg; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
SACINAW—Unity Study Class, 1013 S 4th
SACINAW W S—Mrs Ina Childs, 712 Benjamin
E TAWAS—F A Stiffler
TRAVERSE CITY—Hannah & Lay Merc Co, Front st

MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3133 36th s
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby; Miss Barbara Ludwig, 308 Pittsburgh bldg
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
LEES SUMMIT—Unity Community Soc, Unity Farm
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—Unity Cen, Hotel Melbourne, Grand and Lindell; Soc of Prac Christianity, 3537 Crittenden; Truth Cen, 4020 Lindell; Mrs J C Appel, 2631 Russell; Mrs D E Klyce, 5152 Enright; Pearlstone Ptg & Staty Co, 905 Lucas
MONT, BUTTE—Keefe Bros, 25 Park; C Burgess
GLASGOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 2
EAST ORANGE—Divine Science, 7 Triangle bldg
HACKENSACK—Truth Cen, 360 State
IRVINGTON—Unity Soc, 1409 Clinton
MORRIS PLAINS—Mrs Julia M Woodcock, The Wee House, Franklyn pl
NEWARK—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
PATERSON—Unity Truth Cen, 98 Bdwy
RAHWAY—Minnie Baker, 25 Whittier
N M, RATON—Mary Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Soc, 118 Pierrepont; Mary M Gorrie, 305 Ovington
BUFFALO—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
NEW ROCHELLE—Unity Cen, 14 Bonefoy pl
NEW YORK—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
PORT RICHMOND, STATEN I—Ellen Fanny Craig, 194 Merrill
ROCHESTER—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 1055 Park
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
WATERTOWN—Francis W Locke, 256 Coffeen
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Church of Truth, 283 S Main; Unity Cen, 206 Metropolitan bldg
ALLIANCE—Mrs Cassie Nash, 1407 E Patterson
CANTON—Ralph Young, 139 Cleveland, sw
CINCINNATI—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th; rm 57; New Thought Temple Lib, McMillan and Grandview; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon; Church of Truth, 7th and Elm, Hall B, Odd Fellows Temple
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
COLUMBUS—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
DAYTON—Unity Study Class, 24 W 4th
HAMILTON—Unity Temple, 117 Ross
MARION—Mrs Frank P Evans, 454 Summit
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 223 Michigan; Tiedtke's news stand
WARREN—Everett St John, 111½ Main
YOUNGSTOWN—New Fellowship School, 305 Elm, apt 1
OKLA, BOLEY—Mrs Anna C Hughes, box 44
MUSKOGEE—Unity Truth Cen, 210½ W Bdwy
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, Library Book 422
TULSA—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, MILL CITY—Jennie Christensen, box 169
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 167 Park; A W Schmale, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed house
KNOXVILLE—Mrs W B Carr, 33 East

PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 1424 Walnut; Dion Martinez, 5211 Greene
PITTSBURGH—Unity Cen, 408 Penn
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 1 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
BROWNSVILLE—Unity Cen, 1205 Washington
DALLAS—Unity Cen, 1911 Elm, 402 Melba Theatre bldg
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; B H Smith, box 1502
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
VA, ROANOKE—Unity Cen, 15 Franklin rd, s w
WASH, BELLINGHAM—Harriet E Griffin, 1208 Broadway
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Unity Lib, 320 Pine, rm 211
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
RACINE—Unity Cen, 105 Arcade bldg
WYO, CASPER—Unity Study Club, box 651
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 345 George; Dunlop & Co, 333A George
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 18 Chomedy
MOOSE JAW, SASK—Unity Cen, 221 Hammond bldg
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 307 Westman Chambers
SASKATOON, SASK—Unity Centre, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Unity Church of Truth, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr; Truth Way Soc, 591 Warsaw
CUBA, BANES, ORIENTE—Joseph L Ming, La Guira
CAMAGUEY—Mutual Help Study Cen, Martires 711
ISLE OF PINES, NUEVA, GERONA—Thos H Spence
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
MEXICO, MONTERREY, N L—M Alice Gordon, Calle de Washington, 230
N NEW ZEALAND—PALMERSTON—Peggy Powell, 177 Featherstone
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview, Unity Book Depot, 66 Grace

The correct pronunciation of "Vicarion," in the name of the powerful Truth novel, "The Vicarion," which Unity recently published, is Vī kā′ rĭ ŭn.

WITH ALL THY GETTING, GET UNDERSTANDING

How much of a success can you make of your own life, or how much can you be of service to others, unless you know God and know yourself? A definite and close relation exists between you and God, but have you the understanding that enables you to perceive how it affects every phase of your existence?

We have a course of lessons designed especially to teach you how to have dominion over your environment through knowing your true self, through recognizing your divinity. After we have placed the understanding before you, you must be wise enough to make practical application of the principle.

May we not send you information on this course? Drop us a card showing your interest.

CORRESPONDENCE SCHOOL DEPT.

THE WORK OF SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonials:

State Infirmary—I received a large supply of your free literature last week, and thank you very much. Giving out the word of Truth through this literature is a glorious work. I am happy that I can do some useful work in God's service and for the uplift of my fellow man. God bless Unity and the work being accomplished through the many workers of Silent-70.—G. *A. P.*, S-70 No. EY-35.

A Prison—I take pleasure in addressing Silent-70 in regard to the good feeling and spiritual uplift that is taking place in me since I began to study Unity teachings. I also realize the good that Unity is doing among us unfortunates in prison, for I assure you that Unity literature and the Unity meetings in this institution are helping us to obtain courage and prosperity.—*A Prisoner.*

FOR YOUR CONVENIENCE

In ordering a Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for *Unity* magazine to be sent to each of the persons named below, and will send this amount to you within ten weeks after receipt of my Bank.

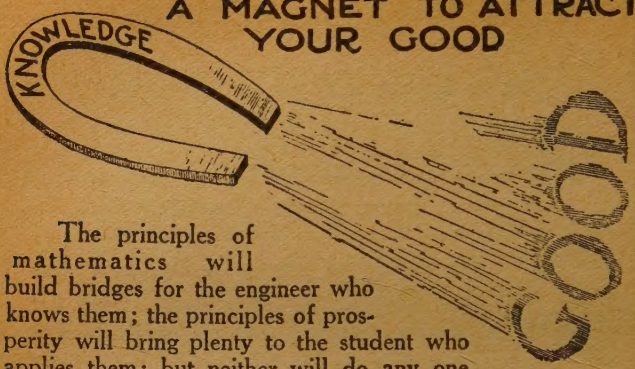
1. Name .....
   Address .....
   City ..... State.....
2. Name .....
   Address .....
   City ..... State.....
3. Name .....
   Address .....
   City ..... State.....

(This offer does not include *Unity* magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....
Address .....
City ..... State.....

U-2-27

A MAGNET TO ATTRACT YOUR GOOD



The principles of mathematics will build bridges for the engineer who knows them; the principles of prosperity will bring plenty to the student who applies them; but neither will do any one any good unless he does know them and apply them.

The universal supply of good and the laws governing that good are unchanging. The element that causes you to manifest that good to a greater or less degree than those about you is your knowledge of the laws governing it. If you fail to know the Truth about a certain situation, you need not be surprised or disappointed if you fail to get good from it. If your knowledge of Truth is unerring, the steady flow of good to you is unwavering.

The Prosperity Bank Plan is designed as an aid to you in building up this unerring knowledge, this unwavering faith which will attract all good to you just as surely as the magnet attracts the steel. It will help you to search out the good in every situation and to discard the bad, just as the magnet searches out steel and discards other matter.

How does the Prosperity Bank Plan help you to do this? By giving you a basic fact upon which to build your knowledge of supply; by working with you daily to fix that fact firmly in your mind; and by offering daily prayers that that knowledge may become a part of your daily life.

The coupon on the back of this page tells you more of the details of the bank plan and is for your convenience in ordering a bank. Our suggestion is that you order one *now*, rather than wait until the idea has slipped from you for another month.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.